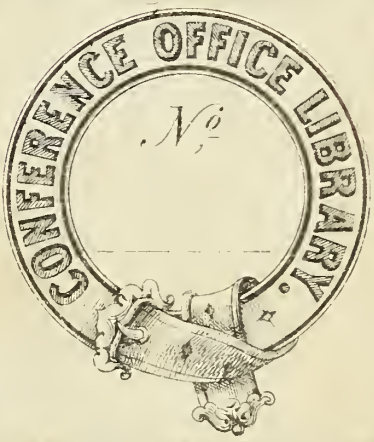
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THE

WORKS

OF THE

Rev. JOHN WESLEY, M. A.

Late Fellow of *Lincoln-College*, OXFORD.

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A D V I C E

To the PEOPLE called

METHODISTS.

Disce, docendus adhuc quæ censet amiculus.
HOR.

IT may be needful to specify whom I mean by this ambiguous term; since it would be lost labour to speak to *Methodists*, so called, without first describing those to whom I speak.

By *Methodists* I mean, a people who profess to pursue (in whatsoever measure they have attained) holiness of heart and life, inward and outward conformity in all things to the revealed will of God; who place religion in an uniform resemblance of the great object of it; in a steady imitation of him they worship, in all his imita-

ble perfections; more particularly, in juſtice, mercy, and truth, or univerſal love filling the heart, and governing the life.

You, to whom I now ſpeak, believe this love of human kind cannot ſpring but from the love of God. You think there can be no inſtance of one, whoſe tender affection embraces every child of man, (though not endeared to him either by ties of blood, or by any natural or civil relation) unleſs that affection flow from a grateful, filial love, to the common Father of all: to God, conſidered not only as his Father, but as the Father of the ſpirits of all fleſh; yea, as the general parent and friend of all the families, both of heaven and earth.

This filial love you ſuppoſe to flow only from faith, which you deſcribe as a ſupernatural evidence (or conviction) of things not ſeen: ſo that to him who has this principle,

The things unknown to feeble ſenſe,
Unſeen by reaſon's glimm'ring ray,
With ſtrong commanding evidence,
Their heav'nly origin diſplay.

Faith lends its realizing light,
The clouds diſperſe, the ſhadows fly:
Th' Inviſible appears in ſight,
And God is ſeen by mortal's eye.

You

You suppose this faith to imply an evidence that God is merciful to me a sinner; that he is reconciled to me by the death of his Son, and now accepts me, for his sake. You accordingly describe the faith of a real Christian, as, "A "sure *trust* and confidence (over and above his "*assent* to the sacred writings) which he hath in "God, that his sins are forgiven; and that he is, "through the merits of Christ, reconciled to the "favour of God."

You believe farther, that both this faith and love are wrought in us by the Spirit of God; nay, that there cannot be in any man, one good temper or desire, or so much as one good thought, unless it be produced by the almighty power of God, by the inspiration or influence of the Holy Ghost.

If you walk by this rule, continually endeavouring to know, and love, and resemble, and obey the great God and Father of our Lord Jesus Christ, as the God of love, of pardoning mercy: if from this principle of loving, obedient faith, you carefully abstain from all evil, and labour, as you have opportunity, to do good to all men, friends or enemies: if, lastly, you unite together, to encourage and help each other, in thus working out your salvation, and for that end watch over one another in love, you are they whom I mean by *Methodists*.

The first general advice which one who loves your souls, would earnestly recommend to every

one of you, is, *Conſider with deep and frequent attention, the peculiar circumſtances wherein you ſtand.*

One of theſe is, That you are a *new* people, your *name* is new, (at leaſt, as uſed in a religious ſenſe) not heard of, till a few years ago, either in our own, or any other nation. Your *principles* are new, in this reſpect, that there is no other ſet of people among us (and, poſſibly, not in the Chriſtian world) who hold them all, in the ſame degree and connection; who ſo ſtrenuouſly and continually inſiſt on the abſolute neceſſity of univerſal holineſs both in heart and life; of a peaceful, joyous love of God; of a ſupernatural evidence of things not ſeen; of an inward witneſs that we are the children of God; and of the inſpiration of the Holy Ghoſt, in order to any good thought, or word, or work. And perhaps there is no other ſet of people, (at leaſt not viſibly united together) who lay *ſo much* and yet *no more* ſtreſs than you do, on rectitude of *opinions*, on outward *modes of worſhip*, and the uſe of thoſe *ordinances* which you acknowledge to be of God. *So much* ſtreſs you lay even on right *opinions*, as to profeſs, that you earneſtly deſire to have a right judgment in all things, and are glad to uſe every means which you know or believe may be conducive thereto; and yet *not ſo much* as to condemn any man upon earth, merely for thinking otherwiſe than you do; much leſs to imagine, that God condemns

demns him for this, if he be upright and ſincere of heart. On thoſe outward *modes of worſhip*, wherein you have been bred up, you lay *ſo much* ſtreſs as highly to approve them; but not ſo much as to leſſen your love to thoſe who conſcientiouſly diſſent from you herein. You likewiſe lay *ſo much* ſtreſs on the uſe of thoſe *ordinances*, which you believe to be of God, as to confeſs there is no ſalvation for *you*, if you wilfully neglect them. And yet you do not judge them that are otherwiſe minded; you determine nothing concerning thoſe, who, not believing thoſe ordinances to be of God, do, out of principle, abſtain from them.

Your *ſtrictneſs* of life, taking the whole of it together, may likewiſe be accounted new. I mean, your making it a rule, to abſtain from faſhionable *diverſions*, from *reading* plays, romances, or books of humour, from *ſinging* innocent ſongs, or *talking* in a merry, gay, diverting manner; your *plainneſs* of dreſs; your *manner of dealing* in trade; your exactneſs in obſerving the *Lord's day*; your ſcrupuloſity as to things that have *not paid cuſtom*; your total abſtinence from *ſpirituous liquors*, (unleſs in caſes of neceſſity,) your rule, "not to mention the fault of an abſent perſon, in particular, of *miniſters*, or of *thoſe in authority*," may juſtly be termed new. Seeing, although ſome are ſcrupulous in ſome of theſe things, and others are ſtrict with regard to other particulars; yet we do not find any other

body of the people, who inſiſt on all theſe rules together. With reſpect therefore both to your *name*, *principles*, and *practice*, you may be conſidered as a *new* people.

Another peculiar circumſtance of your preſent ſituation, is, that you are *newly united* together; that you are juſt gathered, or (as it ſeems) gathering rather, out of all other ſocieties or congregations; nay, and that you have been hitherto, and do ſtill ſubſiſt without *power*, (for you are a low, inſignificant people) without *riches*, (for you are poor almoſt to a man, having no more than the plain neceſſaries of life) and without either any extraordinary gifts of *nature*, or the advantages of *education:* moſt even of your teachers being quite unlearned, and (in other things) ignorant men.

There is yet another circumſtance, which is quite peculiar to yourſelves: whereas every other *religious ſet* of people, as ſoon as they were joined to each other, *ſeparated themſelves* from their former ſocieties or congregations: you, on the contrary, do not; nay, you *abſolutely diſavow* all deſire of ſeparating from them. You openly and continually declare you have not, nor ever had ſuch a deſign. And whereas the congregations to which thoſe ſeparatiſts belonged, have generally ſpared no pains to prevent that ſeparation; thoſe to which you belong, ſpare no pains (not to prevent, but) to occaſion this *ſeparation*, to drive you from them, to force you on

that

that diviſion, to which you declare you have the ſtrongeſt averſion.

Conſider theſe peculiar circumſtances wherein you ſtand, you will ſee the propriety of a *ſecond* advice I would recommend to you, *Do not imagine you can avoid giving offence:* your very *name* renders this impoſſible. Perhaps not one in a hundred-of thoſe who uſe the term *Methodiſt*, have any ideas of what it means. To ninety-nine of them it is ſtill Heathen *Greek*. Only they think it means ſomething very bad, either a papiſt, an heretic, an underminer of the church, or ſome unheard of monſter; and in all probability, the farther it goes, it muſt gather up more and more evil. It is vain therefore for any that is called a *Methodiſt*, ever to think of not giving offence.

And as much offence as you give by your *name*, you will give ſtill more by your *principles*. You will give offence to the *bigots for* opinions, modes of worſhip and ordinances, by laying *no more* ſtreſs upon them: to the *bigots againſt* them, by laying *ſo much:* to *men of form*, by inſiſting ſo frequently and ſtrongly on the inward *power* of religion: to *moral men*, (ſo called) by declaring the abſolute neceſſity of *faith*, in order to acceptance with God: to men of *reaſon* you will give offence, by talking of inſpiration and receiving the Holy Ghoſt: to drunkards, ſabbath-breakers, common ſwearers, and other *open ſinners*, by refraining from their company, as well as by that

diſapprobation of their behaviour, which you will often be obliged to expreſs. And indeed your life muſt give them continual offence; your ſobriety is grievouſly offenſive to a drunkard; your ſerious converſation is equally intolerable to a gay impertinent; and in general, that "you "are grown ſo preciſe and *ſingular*, ſo mon- "ſtrouſly *ſtrict*, beyond all ſenſe and reaſon, that "you *ſcruple* ſo many harmleſs things, and fancy "you are *obliged* to do ſo many others which "you need not," cannot but be an offence to abundance of people, your friends and relations in particular. Either therefore you muſt conſent to give up your *principles*, or your fond hope of pleaſing men.

What makes even your *principles* more offenſive is, this *uniting* of yourſelves *together*: becauſe this union renders you more *conſpicuous*, placing you more in the eye of men; more *ſuſpicious*, I mean, liable to be ſuſpected of carrying on ſome ſiniſter deſign, (eſpecially by thoſe who do not, or *will* not, know your inviolable attachment to his preſent Majeſty;) more *dreadful*, to thoſe of a fearful temper, who imagine you have any ſuch deſign; and more *odious* to men of zeal, if their zeal be any other than fervent love to God and man.

This offence will ſink the deeper, becauſe you are gathered out of ſo many other congregations: for the warm men in each will not eaſily be convinced, that you do not *deſpiſe* either them or their

their teachers; nay, will probably imagine, that you utterly *condemn* them, as though they could not be ſaved. And this occaſion of offence is now at the height, becauſe you are juſt gathered, or gathering rather, ſo that they know not where it will end: but the fear of loſing (ſo they account it) more of their members, gives an edge to their zeal, and keeps all their anger and reſentment in its ſtrength.

Add to this, that you *do not leave* them quiet, you ſtill rank yourſelves among their members, which, to thoſe who know not that you do it for conſcience ſake, is alſo a provoking circumſtance. "If you would but get out of their ſight!" But you are a continual thorn in their ſide, as long as you remain with them.

And (which cannot but anger them the more) you have neither *power*, nor *riches*, nor *learning*; yet, with all their power, and money, and wiſdom, they can gain no ground againſt you.

You cannot but expect, that the offence continually ariſing from ſuch a variety of provocations, will gradually ripen into hatred, malice, and all other unkind tempers. And as they who are thus affected will not fail to repreſent you to others in the ſame light as you appear to them, ſometimes as madmen and fools, ſometimes as wicked men, fellows not fit to live upon the earth; the conſequence, humanly ſpeaking, muſt be, that, together with your reputation,

you will lose, first the love of your friends, relations and acquaintance, even those who once loved you the most tenderly: then your business; for many will employ you no longer, nor "buy of such an one as you are;" and, in due time, (unless he who governs the world interpose) your health, liberty, and life.

What further advice can be given to persons in such a situation? I cannot but advise you, *thirdly, consider deeply with yourself, is the God whom I serve able to deliver me?* I am not able to deliver myself out of these difficulties; much less am I able to bear them. I know not how to give up my reputation, my friends, my substance, my liberty, my life. *Can* God give me to rejoice in doing this? And may I depend upon him, that he *will?* Are the hairs of my head all numbered? And does he never fail them that trust in him? Weigh this throughly; and if you can trust God with your all, then go on, in the power of his might.

Go on, I would earnestly advise you, *fourthly*, keep in the very path wherein you now tread. *Be true to your principles.* Never rest again in the dead *formality* of religion. Pursue with your might inward and outward holiness; a steady imitation of him you worship; a still increasing resemblance of his imitable perfections, his justice, mercy, and truth.

Let this be your manly, noble, generous religion, equally remote from the meanness of *superstition*,

perſtition, (which places religion in doing what God hath not enjoined, or abſtaining from what he hath not forbidden) and from the unkindneſs of *bigotry*, (which confines our affection to our own party, ſect, or opinion.) Above all, ſtand faſt in obedient faith, faith in the God of pardoning mercy, in the God and Father of our Lord Jeſus Chriſt, who hath loved *you*, and given himſelf for you. Aſcribe to him all the good you find in yourſelf; all your peace, and joy, and love; all your power to do and ſuffer his will, through the Spirit of the living God. Yet in the mean time, carefully avoid *enthuſiaſm*: impute not the dreams of men to the all-wiſe God; and expect neither light nor power from him, but in the ſerious uſe of all the means he hath ordained.

Be true alſo to your principles, touching opinions, and the externals of religion. Uſe every *ordinance* which you believe is of God: but beware of narrowneſs of ſpirit towards thoſe who uſe them not. Conform yourſelf to thoſe *modes of worſhip* which you approve; yet love, as brethren, thoſe who cannot conform. Lay ſo much ſtreſs on *opinions*, that all your own (if it be poſſible) may agree with truth and reaſon; but have a care of anger, diſlike, or contempt towards thoſe whoſe opinions differ from yours. You are daily accuſed of this: (And indeed, what is it, whereof you are not accuſed?) But beware of giving any ground for ſuch an accuſation. Condemn no man for not thinking

as

as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment; since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of *persecution*. If you cannot *reason* or *persuade* a man into the truth, never attempt to *force* him into it. If love will not compel him to come in, leave him to God, the Judge of all.

Yet expect not, that others will deal thus with you. No: some will endeavour to *fright* you out of your principles; some to *shame* you into a more popular religion, to laugh and rally you out of your singularity: but from none of these will you be in so great danger, as from those who assault you with quite different weapons, with softness, good nature, and earnest professions of (perhaps real) good-will. Here you are equally concerned, to avoid the very appearance of anger, contempt, or unkindness, and to hold fast the whole truth of God, both in principle and in practice.

This indeed will be interpreted as unkindness. Your former acquaintance will look upon this, that you will not *sin* or *trifle* with them, as a plain proof of your coldness towards them; and this burthen you must be content to bear: but labour to avoid all real unkindness, all disobliging words, or harshness of speech, all shyness or strangeness of behaviour. Speak to them with all the tenderness and love, and behave with all the sweetness and courtesy you can; taking care

not

not to give any needleſs offence, to neighbour or ſtranger, friend or enemy.

Perhaps on this very account, I might adviſe you *fifthly*, *not to talk much of what you ſuffer*; "of the *perſecution* you endured at ſuch a time, and the wickedneſs of your *perſecutors*." Nothing more tends to exaſperate them than this: and therefore, (although there is a time when theſe things muſt be mentioned, yet) it might be a general rule, to do it as ſeldom as you can with a ſafe conſcience. For (beſides its tendency to inflame them) it has the appearance of evil, of oſtentation, of magnifying yourſelves. It alſo tends to puff you up with pride, and to make you think yourſelves ſome great ones, as it certainly does to excite or increaſe in your heart ill-will, anger, and all unkind tempers. It is, at beſt, loſs of time; for inſtead of the wickedneſs of men, you might be talking of the goodneſs of God: nay, it is, in truth, an open wilful ſin; it is tale-bearing, back-biting, evil-ſpeaking, (a ſin you can never be ſufficiently watchful againſt, ſeeing it ſteals upon you in a thouſand ſhapes.) Would it not be far more profitable for your ſouls, inſtead of ſpeaking againſt them, to pray for them? To confirm your love towards thoſe unhappy men, whom you believe to be fighting againſt God, by crying mightily to him in their behalf, that he may open their eyes and change their hearts.

I have now only to commend you to the care

of

of him who hath all power in heaven and in earth: beſeeching him, that in every circumſtance of life, you may ſtand "firm as the beaten anvil to the ſtroke:" deſiring nothing on earth, accounting all things but dung and droſs, that you may win Chriſt; and always remembering, "It is the part of a good champion, to be flead alive and to conquer!"

OCTOBER 10,
1745.

THE

The PRINCIPLES of a METHODIST.

Written in 1740.

Occasioned by a late pamphlet, intitled, A brief *history of the principles of* METHODISM.

To the READER.

1. *I HAVE often wrote on* controverted points *before*; *but not with an eye to* any *particular person. So that this is the first time I have appeared in* controversy, *properly so called. Indeed I have not wanted occasion to do it before. Particularly when after many stabs in the dark, I was publicly attacked, not by an open enemy, but by* my own familiar friend. *But I* could *not answer* him.

him. *I could only cover my face and say,* Καὶ οὗτοι ἐν ἐκείνοις; Καὶ σὺ, τέκνον; *Art thou also among them? Art thou, my son?*

2. *I now tread an untried path with fear and trembling; fear, not of my adversary, but of myself. I fear my own spirit, lest I "fall, where many mightier have been slain." I never knew one (or but one) man write controversy, with what I thought a right spirit. Every disputant seems to think (as every soldier) that he* may *hurt his opponent as much as he can; nay, that he ought to* do his worst *to him, or he cannot* make the best *of his own cause: that, so he do not bely or wilfully misrepresent him, he* must expose *him as far as he is able. It is enough, we suppose, if we do not shew heat or passion against our adversary. But, not to despise him, or endeavour to make others do so, is quite a work of supererogation.*

3. *But ought these things to be so? (I speak on the Christian scheme) Ought we not to love our neighbour as ourselves? And does a man cease to be our neighbour, because he is of a different opinion? Nay, and declares himself so to be? Ought we not, for all this, to do to him as we would he should do to us? But do we ourselves love to be* exposed, *or* set in the worst light? *Would we willingly be treated with contempt? If not, why do we treat others thus? And yet who scruples it? Who does not hit every blot he can, however foreign to the merits of the cause? Who, in controversy, casts the mantle of love over the nakedness of his brother? Who keeps*

keeps ſteadily and uniformly to the queſtion, without ever ſtriking at the perſon? Who ſhews in every ſentence that he loves his brother, only leſs than the truth?

4. *I have made a little faint eſſay towards this. I have a brother who is as my own ſoul. My deſire is, in every word I ſay, to look upon* Mr. Tucker, *as in his place; and to ſpeak no tittle concerning the one in any other ſpirit, than I would ſpeak concerning the other. But whether I have attained this or no, I know not; for my heart is* deceitful and deſperately wicked. *If I have ſpoken any thing in another ſpirit, I pray God it may not be laid to my charge! And that it may not condemn me in that day, when the ſecrets of all hearts ſhall be made manifeſt! Mean while my heart's deſire, and prayer to God is, that both I and all who think it their duty to oppoſe me, may* put on bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering: forbearing one another, and forgiving one another, even as God for Chriſt's ſake hath forgiven us.

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1. THERE has lately appeared in the world a tract intitled, *A brief hiſtory of the principles of Methodiſm.* I doubt not, but the writer's deſign was good, and believe he has a real deſire to know the truth. And the manner wherein he

purſues

purſues that deſign, is, generally, calm and diſpaſſionate. He is indeed in ſeveral miſtakes: but as many of theſe are either of ſmall conſequence in themſelves, or do not immediately relate to me, it is not my concern to mention them. All of any conſequence which relates to me, I think, falls under three heads:

Firſt, That I believe juſtification by faith alone;

Secondly, That I believe ſinleſs perfection: and

Thirdy, that I believe inconſiſtencies. ——Of each of theſe I will ſpeak as plainly as I can.

2. Firſt, that I believe *juſtification by faith alone.* This I allow. For I am firmly perſuaded, that every man of the offspring of *Adam* is very far gone from original righteouſneſs, and is of his own nature, inclined to evil: that this corruption of our nature, in every perſon born into the world, deſerves God's wrath and damnation, that therefore if ever we receive the remiſſion of our ſins, and are accounted righteous before God, it muſt be only for the merit of Chriſt, by faith. and not for our own works or deſervings of any kind. Nay, I am perſuaded, that all works done before juſtification, have in them the nature of ſin: and that, conſequently, till he is juſtified, a man has no power to do any work which is pleaſing and acceptable to God.

3. To expreſs my meaning a little more at large. I believe, three things muſt go together in our juſtification: upon God's part, his great mercy

mercy and grace; upon Christ's part, the satisfaction of God's justice, by the offering his body and shedding his blood, and upon our part, true and living faith in the merits of Jesus Christ. So that in our justification there is not only God's mercy and grace, but his justice also. And so the grace of God does not shut out the righteousness of God in our justification, but only shuts out the righteousness of man, that is, the righteousness of our works.

4. And therefore St. *Paul* requires nothing on the part of man, but *only a true and living faith*. Yet this faith does not shut out repentance, hope, and love, which are joined with faith in every man that is justified. But it shuts them out from the office of justifying. So that although they are all present together in him that is justified, yet they justify not all together.

5. Neither does faith shut out good works, necessarily to be done afterwards. But *we may not do them to this intent, to be justified by doing them.* Our justification comes freely, of the mere mercy of God: for whereas all the world was not able to pay any part towards their ransom, it pleased him, without any of our deserving, to prepare for us Christ's body and blood, whereby our ransom might be paid, *and his justice satisfied.* Christ therefore is now the righteousness of all them that truly believe in him.

6. But let it be observed, the true sense of those words, *We are justified by faith in Christ only*, is

is not, that this our own act, *To believe in Christ*, or this our faith which is within us, justifies us, (for that were, to account ourselves to be justified by some act or virtue that is within us) but that although we have faith, hope and love within us, and do never so many good works, yet we must renounce the merit of all, of faith, hope, love, and all other virtues and good works, which we either have done, shall do, or can do, as far too weak to deserve our justification: for which therefore we must trust only in God's mercy, and the merits of Christ. For it is he alone that taketh away our sins. To him alone are we to go for this; forsaking all our virtues, good words, thoughts and works, and putting our trust in Christ only.

7. In strictness therefore, neither our faith nor our works justify us, *i. e.* deserve the remission of our sins. But God himself justifies us, of his own mercy, through the merits of his Son only. Nevertheless, because by faith we embrace the promise of God's mercy and of the remission of our sins, therefore the scripture says, That *faith does justify*, yea, *faith without works*. And it is all one to say, *Faith without works*, and *faith alone justifies us*, therefore the antient fathers from time to time speak thus: *Faith alone justifies us*. And because we receive faith, through the only merits of Christ, and not through the merit and virtue we have, or work we do; therefore in that respect we renounce, as it were, again, faith, works, and all other virtues.

For

For our corruption through original ſin is ſo great, that all our faith, charity, words and works, cannot merit or deſerve any part of our juſtification for us. And therefore we thus ſpeak, humbling ourſelves before God, and giving Chriſt all the glory of our juſtification.

8. But it ſhould alſo be obſerved, what that faith is, whereby we are juſtified. Now that faith which brings not forth good works, is not a living faith, but a dead and deviliſh one. For even the devils believe, "That Chriſt was born of a virgin, that he wrought all kind of miracles, declaring himſelf to be very God, that for our ſakes he died and roſe again, and aſcended into heaven, and at the end of the world ſhall come again, to judge the quick and the dead." This the devils believe, and ſo they believe all that is written in the Old and New Teſtament. And yet ſtill, for all this faith, they are but devils. They remain ſtill in their damnable eſtate, lacking the true Chriſtian faith,

9. The true Chriſtian faith is, not only to believe the holy ſcriptures and the articles of our faith are true; but alſo, to have *a ſure truſt and confidence to be ſaved from everlaſting damnation by Chriſt*, whereof doth follow a loving heart, to obey his commandments. And this faith neither any devil hath, nor any wicked man. No ungodly man hath or can have this *ſure truſt and confidence in God, that by the merits of Chriſt his ſins*

ſins are forgiven and he reconciled to the favour of God.

10. This is what I believe (and have believed for ſome years) concerning *juſtification by faith alone.* I have choſe to expreſs it in the words of a little treatiſe, publiſhed ſeveral years ago; as being the moſt authentic proof, both of my paſt and preſent ſentiments. If I err herein, let thoſe who are better informed calmly point out my error to me: and I truſt, I ſhall not ſhut my eyes againſt the light, from whatſoever ſide it comes.

11. The ſecond thing laid to my charge is, that *I believe ſinleſs perfection.* I will ſimply declare what I do believe, concerning this alſo, and leave unprejudiced men to judge.

12. My laſt and moſt deliberate thoughts on this head were publiſhed but a few months ſince, in theſe words.

1. "Perhaps the general prejudice againſt *Chriſtian perfection* may chiefly ariſe from a miſapprehenſion of the *nature* of it. We willingly allow, and continually declare, there is no *ſuch* perfection, in this life, as implies either a diſpenſation from doing good and attending all the ordinances of God; or a freedom from ignorance, miſtake, temptation, and a thouſand infirmities neceſſarily connected with fleſh and blood."

13. If there be any thing unſcriptural in theſe words, any thing wild or extravagant, any thing contrary to the analogy of faith, or the experience of adult

adult Christians, let them *smite me friendly and reprove me*; let them impart to me of the clearer light God has given them. How knowest thou, O man, *but thou mayest gain thy brother?* But he may at length come to the knowledge of the truth? And thy labour of love, shewn forth with meekness of wisdom, may not be in vain!

14. There remains yet another charge against me, that I believe *inconsistencies:* that my tenets, particularly concerning justification, are *contradictory to themselves:* that Mr. *Wesley* "since his return from *Germany*, has *improved* in the Spirit of *inconsistency*. "For then he published two treatises, Dr. *Barnes*'s, the calvinist, or dominican rather, who suffered 1541;" [Let us spare the ashes of the dead. Were I *such* a *dominican* as he was, I should rejoice too to die in the flames] "the first on *justification by faith only*, the other on *the sinfulness of man's natural will, and his utter inability to do works acceptable to God, until he be justified*. Which principles if added to his former tenets" (nay they need not be *added to* them, for they are the very same) "will give the whole a *new vein* of *inconsistency*, and make the contradictions more gross and glaring than before."

15. It will be necessary to speak more largely on this head, than on either of the preceding. And in order to speak as distinctly as I can, I propose taking the paragraphs one by one, as they lie before me.

 16. (1) It

16. (1) It is " *aſſerted* that Mr. *Law*'s ſyſtem was the *Creed* of the Methodiſts." But it is not *proved*. I had been eight years at *Oxford*, before I read any of Mr. *Law*'s writings: and when I did, I was ſo far from making them my *creed*, I had objections to almoſt every page. But all this time my manner was, to ſpend ſeveral hours a day, in reading the ſcripture in the original tongues. And hence my ſyſtem (ſo termed) was wholly drawn, according to the light I then had.

17. It was in my paſſage to *Georgia*, I met with thoſe *teachers*, who *would* have taught me the way of God more perfectly. But I underſtood them not. Neither *on my arrival there*, did they *infuſe* any *particularities into me*, either *about juſtification* or any thing elſe. For I came back with the ſame notions I went. And this I have explicitly acknowledged in my ſecond journal, where ſome of my words are theſe.† " When *Peter Bohler*, as ſoon as I came to *London*, affirmed of true faith in Chriſt, (which is but one) that it had theſe two fruits inſeparably attending it, " Dominion over ſin, and conſtant peace from a ſenſe of forgiveneſs," I was quite amazed, and looked upon it as a *new goſpel* If this was ſo, it was clear, I had no faith. But I was not willing to be convinced of this. Therefore I diſputed with all my might, and laboured to prove, that faith might be where theſe were not: eſpecially, where that ſenſe of forgiveneſs was

† Page 32.

was not: for all the ſcriptures relating to this, I had been long ſince taught to conſtrue away, and to call all *preſbyterians* who ſpoke otherwiſe. Beſides, I well ſaw, no one could, (in the nature of things) have ſuch a ſenſe of forgiveneſs, and not *feel* it. But I felt it not. If then there was no faith without this, all my pretenſions to faith dropt at once."

18. (2) Yet it was not *Peter Bohler*, who convinced me that *converſion* (I mean juſtification) *was* an *inſtantaneous work*. On the contrary, when I was convinced of the nature and fruits of juſtifying faith, ſtill " ‡ I could not comprehend what he ſpoke of *an inſtantaneous work*. I could not underſtand, how this faith ſhould be given in a moment; how a man could *at once* be thus turned from darkneſs to light, from ſin and miſery to righteouſneſs and joy in the Holy Ghoſt. I ſearched the ſcriptures again, touching this very thing, particularly the *Acts of the apoſtles*. But to my utter aſtoniſhment, I found ſcarce any inſtances there of other than *inſtantaneous* converſions; ſcarce any other ſo ſlow as that of St. *Paul*, who was three days in the pangs of the new birth. I had but *one* retreat left; *viz.* " *Thus* I grant, God wrought in the *firſt ages* of Chriſtianity: but the times are changed. What reaſon have I to believe, he works in the ſame manner *now?*

" But on *Sunday* 22, I was beat out of this

‡ See journal, page 19.

retreat too, by the concurring evidence of ſeveral living witneſſes, who teſtified God *had thus wrought in themſelves:* giving them *in a moment*, ſuch a faith in the blood of his Son, as tranſlated them out of darkneſs into light, out of ſin and fear into holineſs and happineſs. Here ended my diſputing. I could now cry out, "Lord, help thou my unbelief."—The remaining part of this ſection; with the third and fourth, contain my own words, to which I ſtill ſubſcribe.

And if there is a miſtake in the fifth it is not material.

20. (6) It is true, that "on *Wedneſday*, *July* 12, the Count ſpoke to this effect:

"1. Juſtification is the forgiveneſs of ſins:

2. The moment a man flies to Chriſt, he is juſtified:

3. And has peace with God, but not always joy:

4. Nor perhaps may he know he is juſtified, till long after:

5. For the aſſurance of it is diſtinct from juſtification itſelf:

6. But others may know he is juſtified, by his power over ſin, by his ſerioufneſs, his love of the brethren, and his hunger and thirſt after righteouſneſs, which alone proves the ſpiritual life to be begun.

7. To be juſtified is the ſame thing as to be born of God: when a man is awakened, he is begotten of God, and his fear and ſorrow, and

ſenſe

ſenſe of the wrath of God, are the pangs of the new birth."

It is true alſo, that I then recollected what *P. Bohler* had often ſaid on this head, which was to this effect:

1. When a man has living faith in Chriſt, then he is juſtified:

2. This is always given in a moment:

3. And in that moment, he has peace with God:

4. Which he cannot have without knowing that he has it:

5. And being born of God he ſinneth not:

6. Which deliverance from ſin he cannot have without knowing that he has it.

21. I did not apprehend it poſſible, for any man living to have imagined, that I believed *both theſe accounts:* the words whereof I had purpoſely ſo ranged, and divided into ſhort ſentences, that the groſs, irreconcileable difference between them, might be plain to the meaneſt reader. I cannot therefore but be a little ſurpriſed, at the ſtrength of that prejudice, which could prevent any one's ſeeing, that in oppoſition to the Count's opinion (which in many reſpects I wholly diſapproved of) I quoted the words of one of his own church, which, if true, overturn it altogether.

22. I have nothing to object to the quotations made in the 7th, 8th, and 9th ſections. In the 10th are theſe words: "Now ſince Mr.

" *Weſtley* went ſo far, to gather ſuch materials " together, let us ſee what was the *ſyſtem* (or " rather the *medley)* of principles he had to return " with to *England*."

Of the Aſſurance of *juſtification.*

I believe that converſion is an inſtantaneous work. And that the moment a man is converted, or has living faith in Chriſt, he is juſtified. Which faith a man cannot have, without knowing that he hath it.

Yet I believe he may not know that he is juſtified (*i. e.* that he has living faith) till a long time after.

I believe alſo that the moment a man is juſtified, he has peace with God.

Which he cannot have without knowing that he has it.

" Yet I believe he may not know that he is juſtified (*i. e.* that he has peace with God) till a long time after.

I believe when a man is juſtified, he is born of God.

And being born of God he ſinneth not.

Which deliverance from ſin he cannot have without knowing it.

Yet I believe he may not know that he is juſtified (*i. e.* delivered from ſin) till a long time after.

Though I believe that others may know that he

he is juſtified by his power over ſin, his ſeriouſneſs, and love of the brethren."

23. "*Of the* Conditions *of juſtification.*

I believe that Chriſt *formed in us* ſubordinately to Chriſt *given for us* (*i. e.* our own *inherent* righteouſneſs ſubordinate to Chriſt's *merits*) ought to be inſiſted upon, as neceſſary to our juſtification.

And it is juſt and right that a man ſhould be humble and penitent, and have a broken and contrite heart (*i. e.* ſhould have Chriſt *formed in him*) before he can expect to be juſtified.

And that this penitence and contrition is the work of the Holy Ghoſt."

"Yet I believe that all this is nothing towards, and has no influence on, our juſtification.

Again, I believe that in order to juſtification, I muſt go ſtrait to Chriſt, with all my ungodlineſs, and plead nothing elſe.

Yet I believe that we ſhould not inſiſt upon any thing we *do* or *feel*, as if it were neceſſarily *previous* to juſtification."

24. "*Of the* Effects *of juſtification.*

I believe, that juſtification is the ſame thing as to be born of God. Yet a man may have a *ſtrong aſſurance*, that he is juſtified, and not be able to affirm, that he is born of God.

A man may be fully assured that his sins are forgiven, yet may not be able to tell the hour, or day, when he received this full assurance, because it may grow up in him by degrees.—Though he can remember that from the time this full assurance was confirmed in him, he never lost it, no not for a moment.

A man may have a weak faith at the same time that he hath peace with God, *not one uneasy thought*, and freedom from sin, *not one unholy desire.*

"A man may be justified (*e. i.* born of God) who has not a clean heart (*i. e.* is not sanctified.)

He may be justified (*i. e.* born of God) and not have the indwelling of the Spirit."

25. I entirely agree, "That the foregoing creed is a very *extraordinary and odd composition.*" But it is not mine. I neither composed it, nor believe it: as I doubt not every impartial reader will be fully convinced, when we shall have gone over it, once more, step by step.

The parts of it which I do believe, I shall barely repeat: on the others it will be needful to add a few words.

Of the Assurance *of justification.*

"I believe that conversion (meaning thereby justification) "is an instantaneous work: and that the moment a man has living faith in Christ, he is converted or justified. (So the proposition must

muſt be expreſſed to make it ſenſe.) Which faith he cannot have, without knowing that he has it."

"Yet I believe he may not know that he has it till long after." This I deny: I believe no ſuch thing.

"I believe the moment a man is juſtified he has peace with God:"

"Which he cannot have, without knowing that he has it:

"Yet I believe, he may not know he has it till long after." This again I deny. I believe it not. Nor *Michael Linner* neither. To clear whom intirely, one need only read his own words.

"About fourteen years ago, I was more than ever convinced, that I was wholly different from what God required me to be. I conſulted his word again and again; but it ſpoke nothing but condemnation; till at laſt I could not read, nor indeed do any thing elſe, having no hope and no ſpirit left in me. I had been in this ſtate for ſeveral days, when being muſing by myſelf, thoſe words came ſtrongly into my mind, *God ſo loved the world that he gave his only begotten Son, to the end that all who believe in him, ſhall not periſh, but have everlaſting life.*" I thought, "*All!* Then I am one. Then *he* is given for *me*. But I am a ſinner. And he came to ſave ſinners." Immediately my burden dropped off, and my heart was at reſt.

" But the full affurance of faith I had not yet, nor for the two years I continued in *Moravia*. When I was driven out thence by the *Jefuits*, I retired hither, and was foon after received into the church. And here after fome time it pleafed our Lord to manifeft himfelf more clearly to my foul; and give me that full fenfe of acceptance in him, which excludes all doubt and fear.

" Indeed the leading of the Spirit is different in different fouls. His more ufual method, I believe, is, to give in one and the fame moment, forgivenefs of fins, and a full affurance of that forgivenefs. Yet in many he works as he did in me: give firft the remiffion of fins, and after fome weeks or months or years, the full affurance of it,"§

All I need obferve is, that the *firft fenfe of forgivenefs* is often mixed with doubt or fear. But the *full affurance of faith*, excludes all doubt and fear, as the very term implies.

Therefore inftead of. " He may not know that he has peace with God till long after," it fhould be (to agree with *Michael Linner*'s words) " He may not have till long after the full affurance of faith, which excludes all doubt and fear."

" I believe a man is juftified at the fame time that he is born of God.

" And he that is born of God finneth not.

" Which deliverance from fin he cannot have, without knowing that he has it."

" Yet

§ Second *Journal*, Page 65, 66.

" Yet I believe he may not know it till long after." This alſo I utterly deny.

26. *Of the* Conditions *of juſtification.*

" I believe, that Chriſt *formed in us* ought to be *inſiſted on, as neceſſary to our juſtification.*"

I no more believe this than *Chriſtian David* does, whoſe words concerning it are theſe:

" It pleaſed God to ſhew me, that Chriſt *in us*, and Chriſt *for us*, ought to be both inſiſted on:"

But I clearly ſaw *we ought not to inſiſt on* any thing *we feel*, any more than any thing *we do*, as if it were *neceſſary* previous to *our juſtification.*

" And before a man can expect to be juſtified, he ſhould be humble and penitent, and have a broken and contrite heart, that is, ſhould have Chriſt *formed in him.*" No; that is quite another thing. I believe every man is *penitent*, before he is *juſtified*; he *repents*, before he *believes* the goſpel. But it is never *before*, he is juſtified, that Chriſt is *formed in him.*

" And that this penitence and contrition is the work of the Holy Ghoſt."

" Yet I believe that all this is nothing towards, and has no influence on our juſtification."

Chriſtian David's words are, " Obſerve, this is not the foundation. It is not this by which (for the ſake of which) you are juſtified. This is not the righteouſneſs, this is no part of the righte-

ouſneſs, by which you are reconciled to God. You grieve for you ſins. You are deeply humbled. Your heart is broken. Well: but *all this is nothing to your juſtification.*" (The words immediately following fix the ſenſe of this otherwiſe exceptionable ſentence) "The remiſſion of your ſins *is not owing to this cauſe*, either in whole or in part. Your humiliation *has no influence on that.*" Not *as a cauſe*; ſo the very laſt words explain it.

"Again, I believe that in order to obtain juſtification, I muſt go ſtrait to Chriſt, with all my ungodlineſs, and plead *nothing elſe.*"

"Yet I believe we ſhould not inſiſt upon any thing we *do* or *feel*, as if it were neceſſarily previous to juſtification." No, nor on any thing *elſe*. So the whole tenor of *Chriſtian David*'s words implies."

Of the Effects *of juſtification.*

27. "I believe a man may have a ſtrong aſſurance he is juſtified, and not be able to affirm he is a child of God."

Feder's words are theſe: "I found my heart at reſt, *in good hope that my ſins were forgiven*; of which I had a *ſtrong aſſurance* ſix weeks after." (True, *comparatively ſtronger*, though ſtill mixt with doubt and fear.) "But I dare not affirm, I am a child of God." I ſee no inconſiſtency in

all

all this. Many such instances I know at this day. I myself was one, for some time.

"A man may be fully assured, that his sins are forgiven, yet may not be able to tell the day, when he received this full assurance; because it grew up in him by degrees." (Of this also I know a few other instances) "But from the time this full assurance *was confirmed in him*, he never lost it." Very true, and I think, consistent.

Neuser's own words are, "In him I found true rest to my soul, being fully assured, that all my sins were forgiven. Yet I cannot tell the hour or day, when I first received that full assurance. For it was not given me at first, neither at once;" (not in its fulness) but grew up in me by degrees. And *from the time it was confirmed in me*, I have never lost it, having never since doubted, no, not for a moment."

"A man may have a weak faith, at the same time that he has peace with God, and no unholy desires."

A man may be justified, who has not a clear heart.

28. (11) Not in the full sense of the word. This I do verily believe is *found* divinity, agreeable both to scripture and experience. And I believe it is consistent with itself. As to the "hundred other absurdities which *might be* fully and fairly made out," it will be time enough to consider them, when they are produced.

29. (12, 13.) But whether I have succeeded in attempting

attempting to econcile theſe things or no, I verily think Mr. *Tucker* has. I deſire not a more conſiſtent account of my principles, than he has himſelf given in the following words:

" Our ſpiritual ſtate ſhould be conſidered diſtinctly under each of theſe views.

1. " Before *juſtification*; in which ſtate we may be ſaid to be *unable* to do any thing *acceptable* to God: becauſe then we can *do nothing but come to* Chriſt. Which ought not to be conſidered *as doing* any thing, but as *ſupplicating* (or waiting) to receive a *power of doing* for the time to come."

" For the preventing grace of God, which is common to all, is ſufficient to *bring* us to Chriſt, though it is not ſufficient to carry us any *further*, 'till we are juſtified."

2. " After *juſtification*. The moment a man comes to Chriſt (by faith) he is juſtified, and born again; that is, he is born again in the *imperfect* ſenſe (for there are two, [if not more] degrees of regeneration) and he has *power over* all the ſtirrings and motions of ſin, but not a total *freedom from* them. Therefore he hath not yet, in the full and proper ſenſe, a *new* and *clean heart*. But being expoſed to various temptations, he may, and will fall again from this condition, if he doth not attain to a more excellent gift." ‖

3. Sanctification;

‖ " Mr. *Charles Weſley*, (the note ſays) was not perſuaded of the truth of the *Moravian faith*, till ſome time after his brother's return from *Germany*." There is a great miſtake in this. I re-

3. Sanctification; the laſt and higheſt ſtate of *perfection* in this life. For then are the faithful born again in the full and perfect ſenſe. Then is there given unto them a new and clear heart; and the ſtruggle between the *old* and *new* man is over. †

30. (14.) That I may ſay many things which I have

turned not from *Germany* till *Sat. Sept.* 16. Whereas my brother was fully perſuaded of the truth of the *Moravian faith* (ſo called) on *Wedneſ. May* 3, preceding. The note adds, "This (*i. e.* juſtifying faith) he received but very lately." This alſo is a miſtake. What we believe to be juſtifying faith, he received *May* 21, 1738. See ſecond *Journal*, page 20, 26.

† The next note runs thus, "Mr. *Weſley* has ſuch a *peculiar turn* and *tendency* towards the inconſiſtencies in his principles, that in his preface to *Haliburton*'s life (wrote *Feb.* 9, 1738-9, *juſt after* his return from *Germany*) he contradicts all that he has ſaid elſewhere for this *ſinleſs perfection*, viz. "But it may be ſaid *the goſpel covenant does not promiſe entire freedom from ſin.* What do you mean by the word ſin? The infection of nature? Or thoſe numberleſs weakneſſes and follies, ſometimes (improperly) termed *ſins of infirmity?* If you mean only this, you ſay moſt true. We ſhall not put off theſe, but with our bodies. But if you mean, it does not promiſe entire freedom from ſin, in its proper ſenſe, or from committing ſin: this is by no means true, unleſs the ſcriptures be falſe. *For thus it is written, Whoſoever is born of God, doth not commit ſin.* (Unleſs he loſe the ſpirit of adoption, if not finally, yet for a while, as did this child of God) *For his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God.* He cannot ſin, *ſo long as he keepeth himſelf*, for then *the wicked one toucheth him not.*"

The queſtion is not, whether this be right or wrong: but whether it contradict any thing I have ſaid elſewhere. Thrice I have ſpoken expreſly on this ſubject; in a ſermon, and in two prefaces. If in any of theſe I have contradicted what I ſaid before, I will own the former aſſertion as a miſtake.

have been ſaid before, and perhaps by *Calvin* or *Arminius*, by *Montague* or *Barclay*, or the archbiſhop of *Cambray*, is highly probable. But it cannot thence be inferred, that I hold "a *medley* of all their principles; *Calviniſm*, *Arminianiſm*, *Montaniſm*, *Quakeriſm*, *Quietiſm*, all thrown together." There might as well have been added *Judaiſm*, *Mahometaniſm*, *Paganiſm*. It would have made the period rounder, and been full as eaſily *proved*, I mean *aſſerted*. For no other proof is not yet produced.

31. I paſs over the ſmaller miſtakes which occur in the 15th and 16th paragraphs, together with the prophecy or prognoſtication, concerning the approaching diviſions and downfal of the *Methodiſts*. What follows to the end, concerning the ground of our hope, is indeed of greater importance. But we have not as yet the ſtrength of the cauſe. The diſſertation promiſed, is ſtill behind. Therefore as my work is great, and my time ſhort, I wave that diſpute for the preſent. And perhaps, when I ſhall have received farther light, I may be convinced, that "goſpelholineſs (as Mr. *Tucker* believes) is a neceſſary qualification, antecedent to juſtification." This appears to me now to be directly oppoſite to the goſpel of Chriſt. But I will endeavour, impartially, to conſider, what ſhall be advanced in defence of it. And may he who knoweth my ſimpleneſs, teach me his way, and give me a right judgment in all things!

AN

A N

A N S W E R

TO THE

Rev. Mr. *Church*'s REMARKS on the Rev. Mr. *John Wesley*'s last JOURNAL.

In a LETTER to that GENTLEMAN.

Let not him that putteth on his harneſs, boaſt himſelf as he that putteth it off. 1 Kings xx. 11.

Reverend Sir,

1. MY firſt deſire (and prayer to God) is, That I may live peaceably with all men. My next, That if I muſt diſpute at all, it may be with a man of underſtanding. Thus far therefore I rejoice on the preſent occaſion. I rejoice alſo in

in that I have confidence of your ſincerity, of your real deſire, to promote the glory of God, by peace and good-will among men. I am likewiſe thankful to God, for your calm manner of writing; (a few paragraphs excepted:) and yet more for this, That *ſuch* an opponent, ſhould by writing in *ſuch* a manner, give me an opportunity of explaining myſelf on thoſe very heads, whereon I wanted an occaſion ſo to do.

2. I do not want indeed (though perhaps you think I do) to widen the breach between us, or to repreſent the difference of the doctrines we ſeverally teach, as greater than it really is. So far from it, that I earneſtly wiſh, there were none at all; or if there muſt be ſome, that it may be as ſmall as poſſible: being fully perſuaded, that could we once agree in doctrines, other differences would ſoon fall to the ground.

3. In order to contribute, as I am able, to this, it will be my endeavour, to acknowledge what I think you have ſpoken right, and to anſwer what I cannot think right as yet, with what brevity and clearneſs I can. I deſire to do this, in as inoffenſive a manner, as the nature of the thing will bear; and conſiſtently with that brotherly love, which I cannot deny you, without wronging my own ſoul.

4. You ſum up your charge thus: *You have now, Sir, my ſentiments——It is impoſſible for you to put an entire ſtop, to the enormities of the* Moravians, *while you ſtill,* I. *Too much commend theſe men,*

men, II. *Hold principles in common with them, from which theſe enormities naturally follow, and* III. *Maintain other errors more than theirs, and are guilty of enthuſiaſm to the higheſt degree.*†

I. 1. You, firſt, charge me with *too much commending the* Moravians. That the caſe may be fully underſtood, I will tranſcribe the paſſages which you cite from the journal concerning them, and then give a general anſwer.

" She told me, Mr. *Molther* had adviſed her, till ſhe received faith, to be *ſtill, ceaſing from outward works*——In the evening, Mr. *Bray* alſo was highly commending the being *ſtill*—— He likewiſe ſpoke largely, of the *great danger* that attended the doing of *outward works*, and of the *folly* of people that keep *running about to church and ſacrament.*"‡

" *Sund. Nov.* 4. Our ſociety met, and continued *ſilent* till eight."§

" *Sund. June* 22. I ſpoke thus: Eight or nine months ago, certain men aroſe, who affirmed, that there is no ſuch thing as any *means of grace* ——and that we ought to leave off theſe *works of the law.*"‖

" You (Mr. *Molther*) believe, that the way to attain faith, is, not to go to church, not to communicate, not to faſt, not to uſe *ſo much* private prayer,

† Remarks, p. 73, 74. ‡ 4th Journal, p. 7. § Ib. p. 42. ‖ p. 42.

N. B. The ſentences quoted from the *Remarks*, are all printed in *italicks*.

prayer, not to read the ſcripture; not to do temporal good, or attempt to do ſpiritual good."†

"You undervalue *good works*, eſpecially works of *outward mercy*, never publicly inſiſting on the neceſſity of them."‡

"Some of our brethren aſſerted, 1. That till they had true faith, they ought to be *ſtill*, that is (as they explained themſelves) to abſtain from the *means of grace*, as they are called, the Lord's ſupper in particular. 2. That the ordinances are not *means of grace*, there being no other means than Chriſt."§

"I could not agree, either that none has any faith, ſo long as he is liable to any doubt or fear, or that till we have it, we ought to abſtain from the ordinances of God."‖

"Mr. *Br——d* ſpeaks ſo ſlightly of the *means of grace*, that many are much grieved to hear him. But others are greatly delighted with him. Ten or fourteen of them meet at our brother *Clark*'s, with Mr. *Molther*, and make a meer jeſt of going to church or to the ſacrament."¶

"You (Mr. *Molther*) believe, it is impoſſible for a man to *uſe theſe means*, without *truſting in them*."††

"Believers (ſaid Mr. *Simpſon*) are *not ſubject* to ordinances, and unbelievers have nothing to do with them."‡‡

"Believers *need not*, and unbelievers *may not* uſe

† p. 20. ‡ p. 108. § p. 8. ‖ ib. ¶ p. 17.
†† p. 20. ‡‡ p. 34.

uſe them. Theſe *do not* ſin when they *abſtain* from them; but thoſe *do ſin*, when they do not abſtain."†

"For one who is not born of God, to read the ſcriptures, or to pray, or to communicate, or to do any outward work is *deadly poiſon*.—If he does any of theſe things, he *deſtroys* himſelf."‡

"Mr. *Beal* earneſtly defended this."

"At eight the ſociety (at *Nottingham*) met; I could not but obſerve—that not one who came in, uſed any prayer at all.——I looked for one of our hymn-books, but both that and the bible were vaniſhed away, and in the room thereof lay, the *Moravian* hymns and the *Count's ſermons*."§

"One of our *Engliſh* brethren, joined with you, ſaid in his public expounding, "As many go to hell by *praying*, as by *thieving*." Another, "I knew one, who leaning over the back of a chair, received a great gift. But he muſt kneel down, to give God thanks. So he loſt it immediately. And I know not whether he will ever have it again. And yet another, "You have loſt your firſt joy. Therefore you pray. That is the devil. You read the bible. That is the devil. You communicate. That is the devil."‖

"They affirmed, that there is *no commandment* in the New Teſtament, but to *believe*; that no other *duty* lies upon us; and, that when a man does

† p. 43. ‡ p. 48. § p. 88. ‖ p. 106.

does believe, he is not *bound* or *obliged*, to do any thing which is commanded there."†

" Mr. *St*—— told me, No one has *any degree* of faith, till he is perfect as God is perfect."‡

" You believe there are *no degrees* in faith."§

" I have heard Mr. *Molther* affirm, that there is no justifying faith, where there is ever any doubt."‖

" The moment a man is justified, he is sanctified wholly. Thenceforth, till death, he is neither more nor less holy."¶

" We are to grow in grace, but not in holiness." ††

" 2. I have frequently observed, that I wholly disapprove, of all these positions, " That there are *no degrees* in faith; " That in order to attain faith, we must *abstain* from all the *ordinances* of God; " That a believer does not *grow in holiness*, and " That he is not *obliged* to keep the commandments of God." But I must also observe, 1. That you ought not to charge the *Moravian* church with the first of these; since in the very page from which you quote those words, " There is no justifying faith where there is ever any doubt" that note occurs, " In the preface to the second journal, the *Moravian* church is cleared from this mistake." 2. That with respect to the ordinances of God, their practice is better than their principle. They do use them themselves, I am a witness; and that with reverence and

† p. 41. ‡ p. 35. § Ib. ‖ p. 105 ¶ p. 100. †† p. 101.

and godly fear. Thoſe expreſſions however, of our own countrymen, are utterly indefenſible: as, I think are Mr. *Molther*'s alſo; who was quickly after recalled into *Germany*. The great fault of the *Moravian* church ſeems to lie in not openly diſclaiming all he had ſaid: which in all probability they would have done, had they not leaned to the ſame opinion. I muſt 3. obſerve, that I never knew one of the *Moravian* church, but that ſingle perſon affirm, "That a believer does not grow in holineſs." And perhaps he would not affirm it, on reflection. But I am ſtill afraid their whole church is tainted with *Quietiſm*, *Univerſal Salvation*, and *Antinomianiſm*: "I ſpeak (as I ſaid elſewhere) of *Antinomian opinions*, abſtracted from practice, good or bad."

3. But I ſhould rejoice if there lay no other objection againſt them, than that of erroneous opinions. I know in ſome meaſure, how to have compaſſion on the ignorant: I know the incredible force of pre-poſſeſſion. And God only knows, what ignorance or error (all things conſidered) is invincible; and what allowance his mercy will make in ſuch caſes, to thoſe who deſire to be lead into all truth. But how far what follows may be imputed to invincible ignorance or pre poſſeſſion, I cannot tell.

Many of "† you greatly, yea above meaſure, exalt yourſelves (as a church) and deſpiſe others: "I

† 4th journal, p. 107, 108.

" I have ſcarce heard one *Moravian* brother own *his church* to be wrong in any thing :

" Many of you I have heard ſpeak of it, as if it were infallible :" " Some of you have ſet it up. as the judge of all the earth, of all perſons as well as doctrines :

" Some of you have ſaid, that there is no *true church* but yours; yea, that there are no *true Chriſtians* out of it :

" And your own members you require to have *implicit faith* in her deciſions, and to pay *implicit* obedience to her directions."

I can in no degree juſtify theſe things. And yet neither can I look upon them in the ſame light that you do, as ‡ *ſome of the very worſt things which are objected to the church of* Rome. They are exceeding great miſtakes: yet in as great miſtakes, have holy men both lived and died: *Thomas a Kempis*, for inſtance, and *Francis Sales*. And yet I doubt not, they are now in *Abraham*'s boſom.

4. I am more concerned for their " § Deſpiſing and decrying ſelf-denial :" for their " ‖ extending Chriſtian liberty beyond all warrant of holy writ ;" for their " ‖ Want of zeal for good works; and above all for their ſuppoſing, that " ¶ we may, on ſome accounts uſe guile :" in conſequence of which they do " † uſe guile or diſſimulation in many caſes." " § Nay, in many of

‡ Remarks, p. 7. § Journal, p. 80. ‖ p. 80. ¶ p. 21. † p. 111. § p. 104.

of them I have found" (not in all, nor in moſt) much ſubtlety, much evaſion and diſguiſe; ſo *becoming all things to all men*, as to take the colour and ſhape of any that were near them."

I can neither defend nor excuſe thoſe among the *Moravians*, whom I have found guilty of this. But neither can I condemn *all* for the ſake of *ſome*. *Every man ſhall give an account of himſelf to God.*

But you ſay, § *Your proteſting againſt ſome of their opinions, is not ſufficient to diſcharge you—Have you not prepared the way for theſe* Moravians, *by—countenancing and commending them: and by ſtill ſpeaking of them as if they were in the main the beſt Chriſtians in the world, and only deluded or miſtaken in a few points?*

I cannot ſpeak of them otherwiſe than I think. And I ſtill think 1. That God has ſome thouſands in our own church, who have the faith and love which is among them, without thoſe errors either of judgment or practice; 2. That next to theſe, *the body* of the *Moravian* church, however *miſtaken ſome of them* are, are *in the main*, of all whom I have ſeen, the *beſt Chriſtians* in the world.

5. Becauſe I am continually charged with inconſiſtency herein, even by the *Moravians* themſelves, it may be "needful to give a ſhort account of what has occurred between us from the beginning."

§ Remarks, p. 11, 12.

"† My first acquaintance with the *Moravian* brethren began in my voyage to *Georgia*. Being then with many of them in the same ship, I narrowly observed their whole behaviour. And I greatly approved of all I saw." (The particulars are related in the first journal.)

"From *Feb.* 14, 1735, to *Decem.* 2, 1737, being with them (except when I went to *Frederica* or *Carolina*) twice or thrice every day, I loved and esteemed them more and more. *Yet a few things I could not approve of.* These I mentioned to them from time to time, and then commended the cause to God."

"In *February* following I met with *Peter Bohler*. My heart clave to him as soon as he spoke. And the more we conversed, so much the more did I esteem, both him and the *Moravian* church. So that I had no rest in my spirit, till I executed the design, which I had formed long before; till after a short stay in *Holland*, I hastened forward, first to *Marienbourn*, and then to *Hernhuth*."

It may be observed, that I had before seen *a few things* in the *Moravians which I could not approve of*. In this journey I saw *a few more*, in the midst of many excellent things: in consequence whereof,

"In *Septem.* 1738, soon after my return to *England*, I began the following letter to the *Moravian* church. But being fearful of trusting my

† These are the words of the 4th journal, p. 109, &c.

my own judgment, I determined, to wait yet a little longer, and so laid it by unfinished."

" My Dear Brethen,

" I Cannot but rejoice in your stedfast faith, in your love to our blessed Redeemer, your deadness to the world, your meekness, temperance, chastity, and love of one another. I greatly approve of your conferences and ‡ bands, of your methods of instructing children; and in general, of your great care of the souls committed to your charge.

" But of some other things I stand in doubt, which I will mention in love and meekness. And I wish that, in order to remove those doubts, you would, on each of those heads, first, plainly answer, whether the fact be as I suppose; and if so, secondly, consider, whether it be right?

" Is not the Count all in all among you?

" Do you not magnify your own church too much?

" Do you not use guile and dissimulation in many cases?

" Are you not of a close, dark, reserved temper and behaviour?"——

" It may easily be seen, that my objections then were nearly the same as now." (Only with this difference; I was not then assured, that the facts were as I supposed.) " Yet I cannot say my

‡ The band society in London, began May 1, some time before I set out for Germany.

affection was leſſened at all, (for I did not dare to determine any thing.) But from *Nov.* 1, I could not but ſee more and more things which I could not reconcile with the goſpel."

"Theſe I have ſet down with all ſimplicity —Yet do I this, becauſe I love them not? God knoweth: yea, and *in part*, I eſteem them ſtill: becauſe I verily believe, they have a ſincere deſire to ſerve God; becauſe many of them have taſted of his love, and ſome retain it in ſimplicity; becauſe they love one another; becauſe they have *ſo much* of the truth of the goſpel, and *ſo far* abſtain from outward ſin. And laſtly, becauſe their diſcipline is, *in moſt reſpects*, ſo truly excellent: (notwithſtanding that viſible blemiſh, the paying *too much* regard, to their great patron and benefactor, Count *Zinzendorf.*)

6. I believe if you coolly conſider this account, you will not find, either that it is inconſiſtent with itſelf; or that is lays you under any neceſſity of ſpeaking in the following manner: † *What charms there may be in a demure look, and a ſour behaviour, I know not. But ſure they muſt be in your eye very extraordinary, as they can be ſufficient to cover ſuch a multitude of errors and crimes, and keep up the ſame regard and affection for the authors and abettors of them. I doubt your regard for them was not leſſened, till they began to interfere with what you thought your province.—You was influenced, not by a juſt reſentment to ſee the*

† Remarks, p. 18, 19.

the honour of religion and virtue ſo injuriouſly and ſcandalouſly trampled upon, but by a fear of loſing your own authority."

I doubt, there is ſcarce one line of all theſe, which is conſiſtent either with truth or love. But I will tranſcribe a few more, before I anſwer. *How could you ſo long and ſo intimately converſe with, ſo much commend, and give ſuch countenance to, ſuch deſperately wicked people, as the* Moravians, *according to your own account, were known by you to be?—And you ſtill ſpeak of them, as if they were, in the main, the beſt Chriſtians in the world.—In one place you ſay,* "*A few things I could not approve of.*" *But in God's name, Sir, is the contempt of almoſt the whole of our duty, of every Chriſtian ordinance, to be ſo gently touched? Can deteſtation in ſuch a caſe, be too ſtrongly expreſt? Either they are ſome of the vileſt wretches in the world, or you are the falſeſt accuſer in the world. Chriſtian charity has ſcarce an allowance to make for them as you have deſcribed them. If you have done this truly, they ought to be diſcouraged, by all means that can be imagined.*

7. Let us now weigh theſe aſſertions. *They* (i. e. *the charms of their* ſour *behaviour*) *muſt be in your eye very extraordinary.*—Do not you ſtumble at the threſhold? The *Moravians* excel in *ſweetneſs* of behaviour—*as they can be ſufficient to cover ſuch a* multitude *of* errors *and* crimes—Such a *multitude* of *errors* and *crimes!* I believe, as to errors, they hold *univerſal ſalvation*, and

are partly *Antinomians* (in opinion, and partly *Quietiſts*. And for this cauſe I cannot join with them. But where is the *multitude* of errors? Whoſoever knows 2 or 300 more, let him pleaſe to mention them.

Such a *multitude* of *crimes* too! That ſome of them have uſed guile, and are of a cloſe, reſerved behaviour, I know. And I excuſe them not. But to this multitude of crimes I am an utter ſtranger. Let *him* prove this charge upon them who *can*. For *me*, I declare, I *cannot*.

To keep up the ſame *regard and affection*.—Not ſo. I ſay, my affection was *not leſſened, till* after September 1739, till I had proof of what I had *feared* before. But I had not the ſame degree of regard for them, when I ſaw the dark as well as the bright ſide of their character. *I doubt your regard for them was not leſſened, till they began to interfere with what you thought your province.* If this were only a *doubt*, it were not much amiſs; but it preſently ſhoots up into an *aſſertion*: equally groundleſs; for my *regard* for them *leſſened*, even while I was in *Georgia*. But it increaſed again, after my return from thence, eſpecially while I was at *Hernhuth*. And it gradually *leſſened* again for ſome years, as I ſaw more and more which I approved not. How then does it *appear*, that *I was influenced herein, by a fear of loſing my own authority? Not by a juſt reſentment to ſee the honour of religion and virtue ſo ſcandalouſly trampled upon.—Trampled upon!* By whom? Not

Not by the *Moravians:* I never saw any such thing among them.

* But what do you mean by a just resentment? I hope you do not mean, what is *commonly* called *Zeal:* a flame which often *sets on fire the whole course of nature, and is in itself set on fire of hell! —Rivers of water run from my eyes, because men keep not thy law.* This resentment on such an occasion I understand. From all other may God deliver me!

8. You go on. *How could you so long and so intimately converse with—such desperately wicked people, as the* Moravians, *according to* your own account, *were known by you to be?* O Sir, what another assertion is this? *The* Moravians, *according to your* own account, *were* known *by you to be desperately wicked people, while you intimately conversed with them!* Utterly false and injurious. I never gave any such account. I conversed intimately with them, both at *Savannah* and *Hernhuth.* But neither then, nor at any other time, did I *know*, or think, or say, they were desperately wicked people. I think and say, nay, you blame me for saying, just the reverse, viz. That though I soon " found among them a few things which I could not approve," yet I believe they are *in the main some of the best Christians in the world.*

You surprize me yet more in going on thus: *In God's name, Sir, is the contempt of almost the*

whole of our duty, of every Chriſtian ordinance, to be ſo very gently touched? Sir, this is not the caſe. This charge no more belongs to the *Moravians*, than that of murder. Some of our countrymen ſpoke very wicked things. The *Moravians* did not ſufficiently diſavow them. Theſe are the premiſſes. By what art can you extort ſo dreadful a concluſion from them?

Can deteſtation, in ſuch a caſe, be too ſtrongly expreſt?——Indeed it can; even were the caſe as you ſuppoſe——*either they are ſome of the vileſt wretches in the world, or you are the falſeſt accuſer in the world*——neither one, nor the other; though I prove what I alledge, yet they may be, in the main, good men ——*charity has ſcarce an allowance to make for them, as you have deſcribed them.*—— I have deſcribed them, as of a mixt character, with much evil among them, but more good. Is it not a ſtrange kind of charity, which cannot find an allowance, to make in ſuch a caſe? —*If you have deſcribed them truly, they ought to be diſcouraged by all means that can be imagined*—— By all means! I hope not by fire and faggot: though the *houſe of mercy* imagines theſe to be of all means moſt effectual.

9. You proceed. † *How can you juſtify the many good things you ſay of the* Moravians, *notwithſtanding this character?* ——*You ſay they love God.—But how can this be, when they even plead*

† Remarks, p. 20, 21.

plead againſt keeping moſt of his commandments? ——You ſay, you believe, they have a ſincere deſire to ſerve God.—— *How then can they deſpiſe his ſervice in ſo many inſtances? ——You declare ſome of them much holier than any people you had yet known. Strange! if they fail in ſo many prime points of Chriſtian duty, and this not only habitually and preſumptuouſly, but even to the denying their uſe and neceſſity. You praiſe them, for trampling under foot the luſt of the fleſh, the luſt of the eye, and the pride of life.—— And yet you make them a cloſe, reſerved, inſincere, deceitful people.*

How you will explain thoſe things, I know not. ——By nakedly declaring each thing as it is. They are, I believe, the moſt ſelf-inconſiſtent people, now under the ſun: and I deſcribe them juſt as I find them, neither better nor worſe, but leaving the good and bad together. Upon this ground I can very eaſily juſtify, the ſaying *many good things* of them, as well as bad. For inſtance. I am ſtill perſuaded, that *they* (many of them) *love* God: although many others of them ignorantly *plead againſt the keeping*, not *moſt*, but *ſome of his commandments*. I believe, *they have a ſincere deſire to ſerve* God. And yet, in ſeveral inſtances, ſome of them (I think) *deſpiſe* that manner *of ſerving him*, which I know God hath ordained. I believe *ſome of them are much holier than any people I had known* in *Auguſt* 1740. Yet ſure I am, that others among them *fail*, not indeed in the *prime points of Chriſtian duty* (for theſe are

faith and the love of God and man) but in ſeveral points of no ſmall importance. Not that they herein ſin *preſumptuouſly* neither; for they are *fully* (though erroneouſly) *perſuaded in their own minds.* From the ſame perſuaſion they act, when they (in ſome ſenſe) *deny the uſe or neceſſity of thoſe* ordinances. How far that perſuaſion will juſtify or excuſe them, I leave to him who knoweth their hearts. Laſtly, I believe *they trample under foot,* in a good degree, the *luſt of the fleſh, the luſt of the eye, and the pride of life.* And yet many of them *uſe reſerve,* yea *guile.* Therefore my ſoul mourns for them in ſecret places.

10. But I *muſt obſerve,* you ſay, that ‡ *you fall not only into inconſiſtencies, but into direct contradictions.——You commend them for "loving one another, in a manner the world knoweth not of." And yet you charge them with being "in the utmoſt confuſion, biting and devouring one another." You ſay, "They caution us againſt natural love of one another —— And had well-nigh deſtroyed brotherly love from among us."*

You praiſe them, for "uſing no diverſions but ſuch as become ſaints," and for "not regarding outward adorning." Yet you ſay, they "conform to the world in wearing gold and coſtly apparel: and by joining in worldly diverſions, in order to do good."

You call their diſcipline, "in moſt reſpects, truly

‡ Remarks, p. 21, 22.

truly excellent." *I wish you had more fully explained yourself — I am sure, it is no sign of good discipline, to permit such abominations. And you tell them yourself,* " *I can shew you such a subordination, as answers all Christian purposes, and yet is as distant from that among you, as the heavens are from the earth.*

You mention it as a good effect of their discipline, that " *every one knows and keeps his proper rank.*" *Soon after, as if it were a design to confute yourself, you say,* " *Our brethren have neither wisdom enough to guide, nor prudence enough to let it alone.*"

And now, Sir——how can you reconcile these opposite descriptions?——Just as easily as those before, by simply declaring the thing as it is. *You* " † *commend them* (the *Moravians*) *for loving one another. And yet charge them with biting* ‡ *and devouring one another.*" Them! whom? Not the *Moravians*; but the *English* brethren of *Fetter-lane*, before their union with the *Moravians*. Here then is no shadow of contradiction. For the two sentences do not relate to the same persons.

You say, § " *They had well-nigh destroyed brotherly love from among us*;" partly by " *cautions* § *against natural love.*" It is a melancholy truth; so they had. But *we* had then no connexion with *them*. Neither therefore does this contradict

† Journal, p. 4. ‡ p. 18. § p. 108.

" their *loving one another*, in a manner the world knoweth not of."

You praiſe them for † *uſing no diverſions but ſuch as become ſaints: and yet ſay*, (I recite the whole ſentence) " ‡ *I have heard ſome of you affirm, that Chriſtian ſalvation implies liberty to conform to the world, by joining in worldly diverſions, in order to do good.*"--And both theſe are true. The *Moravians*, in general, " uſe no diverſions but ſuch as become ſaints:" and yet I have heard ſome of them affirm (in contradiction to their own practice) that " One then mentioned did well, when he joined in *playing at tennis*, in order to do good."

11. *You praiſe them for not* " § *regarding outward adorning.*"—So I do, the bulk of the congregation—*And yet you ſay* (I again recite the whole ſentence) " *I* ‖ *have heard ſome of you affirm, that Chriſtian ſalvation implies liberty to conform to the world, by putting on of gold and coſtly apparel.*" I have ſo. And I blame them the more, becauſe they are condemned by the general practice of their own church.

You call their diſcipline " *in moſt reſpects truly excellent.*" ¶ *I could wiſh you had more fully explained yourſelf*——I have, in the ſecond journal, from the 44th to the 82d page. *It is no ſign of good diſcipline, to permit ſuch abominations*, (i. e. error, in opinion, and guile, in practice:) true, it is not; nor is it any demonſtration againſt it.

For

† p. 5. ‡ p. 103. § p. 5. ‖ p. 103. ¶ p. 5.

For there may be *good discipline* even in a college of *Jesuits*.——Another fault is, too great a deference to the Count. And yet, "in *most respects*, their discipline is truly excellent."

You mention it as a good effect of their discipline, that "† *every one knows and keeps his proper rank.*" *Soon after, as it were with a design to confute yourself, you say,* "*Our brethren have neither wisdom enough to guide, nor prudence enough to let it alone.*"‡ Pardon me, Sir. I have no design either to confute or to contradict myself in these words. The former sentence is spoken of the *Moravian* brethren: the latter, of the *English* brethren of *Fetter-lane*.

* 12. You need not therefore § *imagine, that either the strong pretences or warm professions of the* Moravians, or their *agreeing with me in some favourite topicks* (for my love to them was antecedent to any such *agreement*) *induce me to overlook* their *iniquity, and to forgive their other crimes*. No. I love them upon quite different grounds: even, because I believe (notwithstanding all their faults) they *love the* Lord Jesus *in sincerity*, and have a measure of *the mind that was in* him. And I am *in* great *earnest when I declare* once more, That I have a deep, abiding conviction, by how many degrees the good which is among them, overbalances the evil: That I cannot speak of them but with *tender affection*, were it only for the benefits I have received from them: and that at this

† p. 5. ‡ p. 17. § Remarks, p. 23.

this hour, *I desire union with them* (were those stumbling-blocks once put away, which have hitherto made that desire ineffectual) *above all things under heaven.*

II. 1. Your second charge is, *That I hold, in common with them, principles from which their errors naturally follow.* You mean, justification by faith alone. To set things in the clearest light I can, I will, first, observe, what I hold, and what you object, and then enquire, what the consequences have been?

First, As to what I hold, my latest thoughts upon justification, are expresst in the following words: ‖

"Justification sometimes means our acquittal at the last day. But this is out of the present question: that justification whereof our articles and homilies speak, meaning present pardon, and acceptance with God: who therein *declares his righteousness and mercy*, by or *for the remission of the sins* that are past.——

"I believe, the condition of this is faith: I mean not only, that without faith we cannot be justified; but also, that as soon as any one has true faith, in that moment he is justified.

"*Good works* follow this faith, but cannot go before it. Much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But—entire sancti-

‖ Farther Appeal to Men of Reason and Religion, p. 1, 2, 3.

ſanctification goes before our juſtification at the laſt day.

" It is allowed, that repentance and *fruits meet for repentance*, go before faith. Repentance *abſolutely* muſt go before faith: *fruits meet for it*, if there be opportunity. By *repentance* I mean, conviction of ſin, producing real deſires and ſincere reſolutions of amendment: and by *fruits meet for repentance*, forgiving our brother, ceaſing from evil, doing good, uſing the ordinances of God, and in general, obeying him according to the meaſure of grace which we have received. But theſe I cannot, as yet term *good works*; becauſe they do not ſpring from faith and the love of God."

2. " Faith in general is, a divine, ſupernatural ἔλεγχος (evidence or conviction) of things not ſeen, not diſcoverable by our bodily ſenſes, as being either paſt, future, or ſpiritual. Juſtifying faith implies, not only a divine ἔλεγχος, that God *was in* Chriſt, *reconciling the world unto himſelf*, but a ſure truſt and confidence, that Chriſt died for *my* ſins, that he loved *me*, and gave himſelf for *me*. And the moment a *penitent* ſinner *thus* believes, God *pardons* and abſolves him."

† Now, it being allowed, that both inward and outward holineſs are the ſtated conditions of final juſtification: what more can you deſire, who have hitherto oppoſed *juſtification by faith alone*, merely upon a principle of conſcience; becauſe you

† ibid. p. 13, 14, 15.

you was zealous for holineſs and good works? Do I not effectually ſecure theſe from contempt, at the ſame time that I defend the doctrines of the church? I not only allow, but vehemently contend, that none ſhall ever enter into glory, who is not holy on earth, as well in heart, as *in all manner of converſation.* I cry aloud, *Let all that have believed, be careful to maintain good works:* and, *Let every one that nameth the name of* Chriſt, *depart from all iniquity.* I exhort even thoſe who are conſcious they do not believe, *Ceaſe to do evil, learn to do well. The kingdom of heaven is at hand*; therefore, *repent, and bring forth fruits meet for repentance.* Are not theſe directions the very ſame, in ſubſtance, which you yourſelf would give to perſons ſo circumſtanced?—

3. "Many of thoſe who are perhaps as zealous of good works as you, think I have allowed you too much——Nay, my brethren, but how can we help allowing it, if we allow the ſcriptures to be from God? For is it not written, and do not you yourſelves believe, *Without holineſs no man ſhall ſee the* Lord? And how then, without fighting about words, can we deny, that holineſs is a condition of final acceptance? And as to the firſt acceptance or pardon, does not all experience as well as ſcripture prove, that no man ever yet truly *believed the goſpel,* who did not firſt *repent.* ——Repentance therefore we cannot deny, to be neceſſarily previous to faith. Is it not equally undeniable,

undeniable, that the running back into wilful, known sin (suppose it were drunkenness or uncleanness) stifles that repentance or conviction? And can that repentance come to any good issue in his soul, who resolves, not to forgive his brother? Or who obstinately refrains from what God convinces him is right, whether it be prayer or hearing his word? Would you scruple yourself to tell one of these——*Unto him that hath shall be given: but from him that hath not*, i. e. uses it not, *shall be taken even that which he hath.* Would you scruple to say this?——But in saying this, you allow all which I have said, viz. That previous to justifying faith, there *must* be repentance, and if opportunity permit, *fruits meet for repentance.*"

"And yet I allow you this, That although both repentance and the fruits thereof are in *some sense* necessary before justification, yet neither the one nor the other is necessary in the *same sense*, or in the *same degree* with faith; for in whatever moment a man believes, (in the Christian sense of the word) he is justified, his sins are blotted out, *his faith is counted to him for righteousness.* But it is not so, at whatever moment he repents, or brings forth any or all the fruits of repentance. Faith alone therefore justifies; which repentance alone does not; much less any outward work. And consequently, none of these are necessary to justification, in the *same degree* with faith.

"Nor

" Nor in the *same sense*. For none of these has so direct, immediate a relation to justification as faith. This is *proximately* necessary thereto; repentance, *remotely*, as it is necessary to the increase or continuance of repentance. And even in this sense, these are only necessary on supposition——if there be time and opportunity for them: for in many instances there is not; but God cuts short his work, and faith prevents the fruits of repentance. So that the general proposition is not overthrown, but clearly established by these concessions; and we conclude still—— That faith alone is the proximate condition of justification."

* 4. This is what I hold concerning justification. I am next, briefly to observe what you object. † *If faith, say you, is the sole condition of justification, then it is our sole duty.* I deny the consequence. Faith may be (in the sense above described) the sole condition of justification, and yet not only repentance be our duty *before*, but all obedience *after* we believe.

* You go on. *If* ‡ *good works are not conditions of our justification, they are not conditions of our (final) salvation.* I deny the consequence again. *Good works* (properly so called) cannot be the conditions of justification: because it is impossible to do any good work, *before* we are justified. And yet notwithstanding, good works may be (and are) conditions of final salvation. For

† Remarks, p. 25. ‡ ibid.

For who will say it is impossible to do any good work, *before* we are finally saved?

You proceed. § *Can we be saved, in the contemptuous neglect of repentance, prayer, &c.?* No: nor justified neither; but while they are previous to faith, these are not allowed to be *good works.*

You afterwards argue from my own concessions, thus.—† *Your notion of true stillness is,* "*A patient waiting upon* God, *by lowliness, meekness, resignation, in all the ways of his holy law, and the works of his commandments.—But how is it possible to reconcile to this the position, that these duties are not conditions of our justification? If we are justified without them, we may be saved without them.——This consequence cannot be too often repeated.*"

Let it be repeated ever so often, it is good for nothing. For, far other qualifications are required, in order to our standing before God in glory, than were required in order to his giving us faith and pardon. In order to this, nothing is *indispensably* required, but repentance, or conviction of sin. But in order to the other it is indispensably required, that we be fully *cleansed from all sin:* that the very God *of peace* sanctify us wholly, even τὸ ὁλόκληρον ἡμῶν, our entire body, soul, and spirit. It is not necessary therefore (nor indeed possible) that we should *before* justification, *patiently wait upon* God, *by lowliness, meekness,*

§ p. 26. † p. 26.

meekneſs, and reſignation, in all the ways of his holy law. And yet it is neceſſary in the higheſt degree, that we ſhould thus wait upon him *after* juſtification. Otherwiſe, how ſhall we be *meet to be partakers of the inheritance of the ſaints in light?*

5. ‡ Soon after you add, *In the paſſages laſt cited, you plead for the neceſſity of a good life. But in others, the force of your principles ſhews itſelf. —An anſwer approved by you is,* " *My heart is deſperately wicked. But I have no doubt or fear. I know my Saviour loves me and I love him.*"—— *Both theſe particulars are impoſſible, if the ſcripture be true.*

You amaze me! Is it poſſible you ſhould be ignorant, that your own heart is deſperately wicked? Yet I dare not ſay, either that God does not love you; or that you do not love him.

§ *Again, You ſay* " *you deſcribed the ſtate of thoſe who have forgiveneſs of ſins, but not a clean heart*; (not in the full, proper ſenſe) Very true: but even then, they had power over both inward and outward corruptions: far from being, as you ſuppoſe, *ſtill wedded to their vices, and reſolved to continue in them.*

‖ *In another place, after having obſerved, that* " *Sin does* remain *in one that is juſtified, though it has not* dominion *over him,*" *you go on,* " *But fear not, though you have an evil heart; yet a little while and you ſhall be endued with power from on*

‡ Remarks, p. 29. § p. 30. ‖ p. 31.

on high, whereby ye may purify yourſelves, even as he is pure."—Sinners, if they believe this, may be quite ſecure, and imagine they have nothing to fear, though they continue in their iniquities.—For God's ſake, Sir, ſpeak out.—If they that have an evil heart have not, who has reaſon to fear?—All who have not *dominion* over ſin: all who *continue in their iniquities.* You, for one, if any ſin has dominion over you. If ſo, I teſtify againſt you this day, (and you will not be *quite ſecure, if you believe me) The wrath of God abideth on you!*

§ *What do you mean by "Sin remains in one that is juſtified?" That he is guilty of any known, wilful, habitual ſin?*—Judge by what has gone before—I mean the ſame as our church means, by "Sin remains in the regenerate."

6. You proceed to another paſſage, which in the journal ſtands thus:†

"After we had wandered many years, in the *new path* of *ſalvation by faith and works*, about two years ago it pleaſed God, to ſhew us the *old way* of *ſalvation by faith only.* And many ſoon taſted of this *ſalvation*, being juſtified freely, having *peace* with God, *rejoicing* in hope of the glory of God, and having his love ſhed abroad in their hearts." Thus I define what I mean by *this ſalvation*, viz. righteouſneſs and peace, and joy in the Holy Ghoſt.

But

§ p. 32. † p. 41.

But you object, § *Here you deny the neceſſity of good works, in order to ſalvation*—I deny the neceſſity, nay poſſibility, of *good works* as previous to *this* ſalvation; as previous to faith or thoſe fruits of faith, righteouſneſs and peace and joy in the Holy Ghoſt. This is my *real ſentiment*, not *a ſlip of my pen*, neither *any proof of my* want of accuracy.

7. † *I ſhall now, you ſay, conſider the account you give in this journal, of the doctrine of juſtification.*

I will recite the whole, juſt as it ſtands, together with the occaſion of it.

" In ‡ the afternoon I was informed, how many who cannot, in terms, deny it—*explain* juſtification by faith. They ſay 1. Juſtification is *two-fold*; the *firſt*, in this life, the *ſecond*, at the laſt day. 2. Both theſe are by *faith alone*, that is, by *objective faith*, or by the merits of Chriſt which are the object of our faith. And this, they ſay, is all that St. *Paul* and the church mean by, *We are juſtified by faith only*. But they add, 3. We are not juſtified by *ſubjective faith* alone, that is, by the faith which is in us. But good works alſo muſt be added to this faith, as a *joint* condition both of the *firſt* and *ſecond* juſtification.

" In flat oppoſition to this, I cannot but maintain (at leaſt till I have clearer light) 1. That the juſtification which is ſpoken of by St. *Paul* to the

§ p. 33. † Remarks, p. 30. ‡ Journal, p. 16, 17.

the *Romans*, and in our articles, is not two-fold. It is one and no more. It is the preſent remiſſion of our ſins, or our firſt acceptance with God. 2. It is true, that the merits of Chriſt are the ſole cauſe of this our juſtification. But it is not true, that this is all which St. *Paul* and our church mean, by our being juſtified by faith only: neither is it true, that either St. *Paul* or the church mean by faith, the merits of Chriſt. But 3. By our being juſtified by faith only, both St. *Paul* and the church mean, that the condition of our juſtification, is faith alone, and not good works: inaſmuch as all works done before juſtification, have in them the nature of ſin. Laſtly, That faith which is the ſole condition of juſtification, is the faith which is wrought in us, by the grace of God. It is a ſure truſt which a man hath, that Chriſt hath loved *him* and died for *him*."

8. To the firſt of theſe propoſitions you object, "That § juſtification is not only two-fold, but manifold. For a man may poſſibly ſin many times, and as many times be juſtified or forgiven."

I grant it. I grant alſo, that juſtification ſome times means, a *ſtate* of acceptance with God. But all this, does not in the leaſt affect my aſſertion, that "*that juſtification* which is ſpoken of by St. *Paul* to the *Romans*, and by our church in the 11th, 12th, and 13th articles, is not *our acquittal*

§ Remarks, p. 37, 38, 39.

acquittal at the laſt day, but the *preſent remiſſion* of our ſins."

You add, ‖ *You write in other places ſo variouſly about this matter, that I deſpair to find any conſiſtency. Once you held* " *a degree of juſtifying faith, ſhort of* the full aſſurance *of faith, the* abiding witneſs *of the Spirit, or the clear perception that Chriſt abideth in him.*"—*And yet you afterwards* " *warned all, not to think they were juſtified, before they had a* clear aſſurance, *That God had forgiven their ſins.*"—*What difference there is between* this clear aſſurance, *and the former* full aſſurance *and* clear perception, *I know not.*

Let us go on ſtep by ſtep, and you will know. *Once you held a* " Degree *of juſtifying faith, ſhort of the* full aſſurance *of faith,* the abiding *witneſs of the Spirit, or the* clear perception that Chriſt abideth *in him.*" And ſo I hold ſtill, and have done for ſome years. *And yet you afterwards warned all, not to think they were juſtified, before they had a clear aſſurance that God had forgiven their ſins*—I did ſo---*What difference there is between this* clear aſſurance, *and that* full aſſurance and clear perception, *I know not*---Sir, I will tell you. The one is, an *aſſurance* that *my* ſins are forgiven, *clear* at firſt, but ſoon clouded with doubt or fear. The other is, ſuch a plerophory, or full aſſurance, that I am forgiven, and ſo clear a perception, that Chriſt abideth in me, as utterly

‖ p. 40.

terly excludes all doubt and fear, and leaves them no place, no not for an hour. So that the difference between them is as great as the difference between the light of the morning and that of the mid-day sun.

9. On the second proposition you remark, 1. That ‖ *I ought to have said, the merits of* Christ, *are (not the* sole *cause, but) the* sole meritorious *cause of this our justification.* 2. *That* St. *Paul and the church, by justifying* faith *mean, faith in the gospel and merits of* Christ. The very thing; so I contend, in flat opposition to those, who say they mean, only the object of this faith.

Upon the third propesition, "By our being justified by faith only, both St. *Paul* and the church mean, that the condition of our justification, is *faith alone* and not good works:" You say, † *Neither of them mean any such thing. You greatly wrong them, in ascribing so mischievous a sentiment to them.* Let me beg you, Sir, to have patience, and calmly to consider, 1. What I mean by this proposition. Why should you any longer run as uncertainly, and fight as one that beateth the air? 2. What is advanced touching the sentiments of the church, in the tract referred to above. Till you have done this, it would be mere loss of time to dispute with you on this head.

‖ Remarks, p. 41. † Ibid.

I wave therefore, for the preſent, the conſideration of ſome of your following pages. Only I cannot quite paſs over that (I believe, new) aſſertion, ‡ *That the 13th article, intitled,*

"*Of Works done before juſtification*"

does not ſpeak of works done before juſtification, *but of works* before grace, *which is a very different thing!* I beſeech you, Sir, to conſider the 11th, 12th, and 13th articles, juſt as they lie, in one view. And you cannot but ſee, that it is as abſolutely impoſſible to maintain that propoſition, as it is to prove, that the 11th and 12th articles *ſpeak not of juſtification*, but of ſome *very different thing*.

10. Againſt that part of the 4th propoſition, "faith is a ſure truſt which a man hath, that Chriſt loved *him* and died for *him*:" you object, † *This definition is abſurd; as it ſuppoſes that ſuch a ſure truſt can be in one who does not repent of his ſins.*--I ſuppoſe quite the contrary, as I have declared over and over: nor therefore is there any ſuch *danger* as you apprehend.

But you ſay, ‖ *There is nothing diſtinguiſhing enough in this, to point out the true juſtifying faith.* I grant it: ſuppoſing a man were to write a book, and ſay this of it, and no more. But did you ever ſee any treatiſe of mine, wherein I ſaid this of faith, and no more? Nothing whereby to diſtinguiſh

‡ p. 45. † p. 48. ‖ Ibid.

diſtinguiſh *true* faith from *falſe?* Touching this journal, your own quotations prove the contrary. Yea, and I every where inſiſt, that we are to diſtinguiſh them by *their* fruits, by inward and outward *righteouſneſs*, by the *peace* of God filling and ruling the heart, and by patient, active *joy* in the Holy Ghoſt.

You conclude this point; † *I have now, Sir, examined at large your account of juſtification; and I hope fully refuted the ſeveral articles in which you have comprized it.*—We differ in our judgment. I do not apprehend, you have *refuted* any one propoſition of the four. You have indeed amended the ſecond, by adding the word *meritorious*; for which I give you thanks.

11. You next give what you ſtile ‡ *The* Chriſtian ſcheme of juſtification, and afterwards point out the conſequences, which you apprehend to have attended the preaching juſtification by faith: the third point into which I was to inquire.

You open the cauſe thus: § *The denying the neceſſity of good works, as the condition of juſtification, directly draws after it, or rather includes in it, all manner of impiety and vice --- It has often perplexed and diſturbed the minds of men, and in the laſt century occaſioned great confuſions in this nation ---Theſe are points which are ever liable to miſconſtructions, and have ever yet been more or leſs attended with them. And it appears from what*

† p. 49. ‡ p. 50. § p. 1, 2.

you have lately publiſhed, that ſince you have preached the doctrine, it has had its old conſequences, or rather worſe ones: it has been more miſunderſtood, more perverted and abuſed than ever.

The denying the neceſſity of good works, as the condition of juſtification, draws after it, or rather includes in it, all manner of impiety and vice. Here ſtands the propoſition: but where is the proof? Till that appears, I ſimply ſay, *It does not.*

It has often perplexed and diſturbed the minds of men. And ſo have many other points in St. *Paul*'s epiſtles.

But *theſe are points which are ever liable to miſconſtructions, and have ever yet, more or leſs, been attended with them*—And what points of revealed religion are thoſe, which are not ever liable to miſconſtructions? Or of what material point can we ſay, that it has not ever yet, more or leſs, been attended with them?

In the laſt century it occaſioned great confuſions in this nation—It occaſioned! No; in no wiſe. It is demonſtrable, the occaſions of thoſe confuſions were quite of another kind.

And it appears—That ſince you have preached the doctrine, it has had its old conſequences, or rather worſe. It has been more miſunderſtood, more perverted and abuſed than ever—What! Worſe conſequences than regicide, (which you ſay, was the old one) and making our whole land a field of blood? Or has it been more perverted and abuſed,

abuſed, than when (in your account) it overturned the whole frame both of church and ſtate?

12. You go on. § *The terms of the goſpel are, repentance toward God, and faith toward our Lord Jeſus Chriſt.—But when we undervalue either of theſe terms, we involve the conſciences of the weak in fatal perplexities; we give a handle to others to juſtify their impieties; we confirm the enemies of religion in their prejudices.*

All this I grant. But it affects not me. For I do not undervalue either faith or repentance.

† *Was not irreligion and vice already prevailing enough in the nation, but we muſt—throw ſnares in people's way, and root out the remains of piety and devotion, in the weak and well-meaning? That this has been the caſe, your own confeſſions put beyond all doubt. And you even now hold and teach the principles, from which theſe dangerous conſequences do plainly and directly follow.*

Was not irreligion and vice already prevailing enough (whether I have increaſed them, we will conſider by and by)—*but we muſt throw ſnares in people's way*—God forbid! My whole life is employed in taking thoſe ſnares out of people's way, which the world and the devil have thrown there—*And root out the remains of piety and devotion in the weak and well-meaning?* Of whom ſpeaketh the prophet this? Of himſelf? Or of ſome other man?—*Your own confeſſions put this beyond all doubt*—What? That *I root out the remains*

§ Remarks, p. 2. † p. 3.

mains of piety and devotion? Not so. The sum of them all (recited above) amounts to this and no more: "That while my brother and I were absent from *London*, many weak men were tainted with wrong opinions: most of whom we recovered at our return: but even those who continued therein, did notwithstanding continue to live a holier life, than ever they did before they heard us preach."—*And you even now hold the principles from which these dangerous consequences do plainly and directly follow*—But I know not where to find these consequences—Unless it be in your title-page: there indeed I read of the very fatal tendency of justification by faith only, *the divisions and perplexities of the* Methodists, *and the many errors relating both to faith and practice, which* (as you conceive) *have already arisen among these deluded people.*

However † *you charitably believe, I was not aware of these consequences at first.* No, nor am I yet: though 'tis strange I should not, if they *so naturally succeed that doctrine.* I will go a step farther. I do not know, neither believe, that they ever did *succeed that doctrine:* unless perhaps *accidentally*; as they might have succeeded any doctrine whatsoever. And till the contrary is proved, those consequences cannot *shew*, that *these principles are not true.*

13. Another consequence which you charge on my preaching justification by faith, is, the introducing

† Remarks, p. 4.

troducing the errors of the *Moravians.* ‡ *Had the people, ſay you, gone on in a quiet and regular practice of their duty, as moſt of them did before you deluded them, it would have been impoſſible for the* Moravian *tenets to have prevailed among them. —But when they had been long and often uſed to hear good works undervalued—I cannot wonder—that they ſhould plunge into new errors—and wax worſe and worſe.*

This is one ſtring of miſtakes. *Had the people gone on in a quiet and regular practice of their duty, as moſt of them did before you deluded them —Deluded them!* Into what? Into the love of God and all mankind, and a zealous care to keep his commandments. I would to God this deluſion (if ſuch it is accounted) may ſpread to the four corners of the earth! But how did moſt of them go on, before they were thus deluded? Four in five, by a moderate computation, even as other baptized Heathens; in the works of the devil, in all the wretchedneſs of unclean living *—In a quiet and regular practice of their duty!*—What duty? The duty of curſing and ſwearing? The duty of gluttony and drunkenneſs? The duty of whoredom and adultery? Or of beating one another, and any that came in their way? In this, (not very quiet or regular) *practice, did moſt of* thoſe *go on before* they heard us, who have now *put off the old man with his deeds*, and are holy in all manner of converſation.

‡ Remarks, p. 12.

Have theſe, think you, *leen long and often uſed to hear good works undervalued?* Or, are they *prepared for* receiving the *Moravian* errors, by the knowledge and love of God? O Sir, the *Moravians* know, if you do not, that there is no ſuch barrier under heaven againſt their tenets, as thoſe very people, whom you ſuppoſe juſt prepared for receiving them.

But *complaints* (you ſay) *of their errors, come very ill from you, becauſe you have occaſioned them.* Nay, if it were ſo, for that very cauſe they ought to *come* from me. If I had *occaſioned* an evil, ſurely I am the very perſon, who ought to *remove* it as far as I can: to recover, if poſſible, thoſe who are hurt already, and to caution others againſt it.

14. On ſome of thoſe complaints (as you term them) you remark as follows: † "*Many of thoſe who once knew in whom they had believed* (theſe are my words) *were thrown into idle reaſonings, and thereby filled with doubts and fears.*" *This*, you add, *it is be feared, has been too much the caſe of the* Methodiſts *in general.—Accordingly we find in this journal, ſeveral inſtances not barely of doubts and fears, but of the moſt deſperate deſpair. This is the conſequence of reſting ſo much on ſenſible impreſſions.——Bad men may be led into preſumption thereby: an inſtance of which you give, p.* 66.

That inſtance will come in our way again. *Many of thoſe who once knew in whom they had believed,*

† Remarks, p. 13.

lieved, were thrown (by the *Antinomians*) *into idle reaſonings, and thereby filled with doubts and fears. This*, you *fear, has been the caſe with the* Methodiſts *in general.* You muſt mean (to make it a parallel caſe) " That the generality of the people, now termed *Methodiſts*, were true believers till they heard us preach; but *were* thereby *thrown into idle reaſonings, and filled with* needleſs *doubts and fears.*" Exactly contrary to truth in every particular. For 1. They lived in open ſins *till they heard us preach*, and conſequently were no better *believers* than their father, the devil. 2. They were not then thrown into *idle reaſonings*, but into *ſerious thought*, how to flee from the wrath to come. Nor 3. were they filled with *needleſs doubts and fears*; but with ſuch as were *needful* in the higheſt degree: ſuch as actually iſſued in repentance toward God, and faith in our Lord Jeſus Chriſt.

Accordingly we find in this journal ſeveral inſtances, of the moſt deſperate deſpair: page 24. 36. 63.

Then I am greatly miſtaken. But I will ſet down at length the ſeveral inſtances you refer to.

Pag. 24. " I was a little ſurpriſed in going out of the room, at one who catched hold of me, and ſaid abruptly, " I muſt ſpeak with you and will. I have ſinned againſt light and againſt love." (N. B. She was ſoon after, if not at that very time, a common proſtitute) " I have ſinned beyond forgiveneſs. I have been curſing you in

my heart, and blaſpheming God, ever ſince I came here. I am damned. I know it. I feel it. I am in hell. I have hell in my heart." I deſired two or three who had confidence in God, to join in crying to him on her behalf. Immediately that horrible dread was taken away, and ſhe began to ſee ſome dawnings of hope."

Pag. 38. " The attention of all was ſoon fixed, on poor *L*—— *S*——. One ſo violently and variouſly torn of the evil one, did I never ſee before. Sometimes, ſhe laughed till almoſt ſtrangled; and then broke out into curſing and blaſpheming; then ſtamped and ſtruggled with incredible ſtrength, ſo that four or five could ſcarce hold her: then cried out, " O eternity! eternity! O that I had no ſoul! O that I had never been born!" At laſt ſhe faintly called on Chriſt to help her. And the violence of her pangs ceaſed."

(It ſhould be remembered, that from that time to this, her converſation has been as becometh the goſpel.)

Pag. 63. *Thurſd. Dec.* 25. " I met with ſuch a caſe as I do not remember either to have known or heard of before. *L*—— *S*—— (the ſame perſon) after many years of mourning (long before ſhe heard of us) was filled with peace and joy in believing. In the midſt of this, without any diſcernable cauſe, ſuch a cloud ſuddenly overwhelmed her, that ſhe could not believe her ſins were ever forgiven at all, nor that there

was

was any such thing as forgiveneſs of ſins. She could not believe, that the ſcriptures were true, that there was any heaven, or hell, or angel, or ſpirit, or any God. One more I have ſince found in the ſame ſtate. (But obſerve, neither of theſe continued therein: nor did I ever know one that did.) So ſure it is, that all faith is the gift of God, which the moment he withdraws, the evil heart of unbelief will poiſon the whole ſoul."

Which of theſe is an *inſtance of the moſt deſperate deſpair?* Surely the *moſt deſperate* of any, yea, the only one which is properly ſaid to be deſperate at all, is that which produces inſtant ſelf-murder: which cauſes a poor wretch, by a ſin which he cannot repent of, to ruſh ſtrait through death into hell. But that was not the caſe in any of theſe inſtances; in all which we have already *ſeen the end of the* Lord.

15. That I raiſe ſeparate † *ſocieties againſt the church*, is a charge which I need not examine till the evidence is produced. You next cite a *Moravian*'s words to me (an *Engliſhman* joined with the *Moravians*) *You have eyes full of adultery, and cannot ceaſe from ſin; you take upon you to guide unſtable ſouls, and lead them in the way of damnation:* and remark, *This is only returning ſome of your own treatment upon yourſelf. Here alſo you ſet the pattern.* At what time and place? When and where were *ſuch abuſes as theſe thrown*

† Remarks, p. 14.

out by me, against our universities, and against our regular clergy, not the highest or the worthiest excepted? I am altogether clear in this matter, as often as it has been objected: neither do I desire to receive any other treatment from the clergy, than they have received from me to this day.

You have a note at the bottom of this page which runs thus: *see page 71, 77, and 73, where some* Methodists *said, they had heard both your brother and you many times preach popery.*

I am afraid, you advance here a wilful untruth, purely *ad movendam invidiam.* For you cannot but know, 1. That there is not one word of *preaching popery*, either in the 71st or 77th page: and, 2. That when Mr. C. and two other *predestinarians* (as is related, p. 73) affirmed, *They had heard both my brother and me many times preach popery*, they meant neither more nor less thereby, than the doctrine of *universal redemption.*

16. *You proceed,* † Kingswood *you call* your own house. *And when one Mr.* C. *opposed you there, you reply to him,* " *You should not have supplanted me in* my own house, *stealing the hearts of the people—The parochial clergy may call their several districts their* own houses, *with much more propriety than you could call* Kingswood yours. *And yet how have you supplanted them therein, and laboured to steal the hearts of the people—You have suffered by the same ways you took to discharge your spleen and malice against your brethren.*

Your

† Remarks, p. 15.

Your brother's words to Mr. C. are—"Whether his doctrine is true or falſe is not the queſtion. But you ought firſt to have fairly told him, "I preach contrary to you. Are you willing notwithſtanding, that I ſhould continue in your houſe, *gain-ſaying you?" Shall I ſtay here oppoſing you, or ſhall I depart?—Think you hear this ſpoken to* you *by* us—*What can you juſtly reply?—Again, if Mr. C. had ſaid thus to you, and you had refuſed him leave to ſtay; I aſk you, whether in ſuch a caſe he would have had reaſon to reſent ſuch a refuſal? I think you cannot ſay he would. And yet how loudly have you objected our refuſing our pulpits to you!*

So you judge theſe to be exactly parallel caſes. It lies therefore upon me to ſhew, that they are not parallel at all: that there is, in many reſpects, an eſſential difference between them.

1. *Kingswood you call your own houſe.* So I do, that is, the ſchool-houſe there. For I bought the ground where it ſtands, and paid for the building it, partly from the contribution of my friends (one of whom contributed fifty pounds) partly from the income of my own fellowſhip. No clergyman therefore can call his pariſh *his own houſe*, with *more propriety* than I can call this houſe *mine*.

2. *Mr. C. oppoſed you there.* True: but who was Mr. *C.?* One I had ſent for, to *aſſiſt me there*; a friend that was as my own ſoul; that even while he oppoſed me, lay in my boſom. What reſemblance then does Mr. *C. thus* oppoſ-

ing *me* bear, to *me* oppoſing (if I really did) a *parochial miniſter?*

3. *You ſaid to Mr. C.* "*You ſhould not have ſupplanted me in my own houſe, ſtealing the hearts of the people. Yet you have ſupplanted the clergy in their own houſes*"—*What* in the *ſame manner* as Mr. *C.* did *me?* Have I done to any of *them*, as he has done to *me?* You may as juſtly ſay, I have cut their throats!—*Stealing the hearts of their people*——Nor are theſe *their* people in the *ſame ſenſe* wherein thoſe were *mine*, viz. Servants of the devil brought through my miniſtry, to be ſervants and children of God.—*You have ſuffered by the ſame ways you took to diſcharge your ſpleen and malice againſt your brethren—To diſcharge your ſpleen and malice!* Say, your muſkets and blunderbuſſes. I have juſt as much to do with one as the other.

4. *Your brother ſaid to Mr. C.* "*You ought to have told my brother fairly, I preach contrary to you. Are you willing I ſhould continue in your houſe, gain-ſaying you? Shall I ſtay here oppoſing you, or ſhall I depart?*" *Think you hear this ſpoken to* you *by* us—*What can you juſtly reply?*—I can juſtly reply, "Sir, Mr. *C.*'s caſe totally differs from *your's*. Therefore it makes abſolutely nothing to your purpoſe."

17. A farther conſequence (you think) of my preaching this doctrine, is *the* † *introducing that of abſolute predeſtination. And whenever theſe errors*, ſay you, *gain ground, there can be no wonder,*

† Remarks, p. 52.

der, that confuſion, preſumption and deſpair, many very ſhocking inſtances of all which you give us among your followers, ſhould be the conſequences.— You ſhould by all means have ſpecified a few of thoſe inſtances, or at leaſt, the pages where they occur. Till this is done, I can look upon this aſſertion, as no other than a flouriſh of your pen.

To conclude this head. You roundly affirm, once for all, ‡ *The groſſeſt corruptions have ever followed the ſpreading of this tenet. The greateſt heats and animoſities have been raiſed thereby. The wideſt errors have been thus occaſioned. And in proportion to its getting ground, it has never failed —to perplex the weak, to harden the wicked, and to pleaſe the prophane. Your journal is a proof, that theſe terrible conſequences have of late prevailed, perhaps more than ever.*——Suppoſe that journal gives a true account of facts (which you ſeem not to deny) could you find there no other fruits of my preaching, than theſe terrible ones you here mention!

"O who ſo blind, as he that *will* not ſee?"

18. But that we may not ſtill talk at large, let us bring this queſtion, into as narrow a compaſs as poſſible. Let us go no farther, as to time, than ſeven years laſt paſt; as to place, than *London* and the parts adjoining: as to perſons, than you and me, *Thomas Church* preaching one doctrine,

‡ p. 51.

trine, *John Wesley* the other. Now then let us consider with meekness and fear, what have been the consequences of each doctrine?

* You have preached *justification by faith and works*, at *Batterſea* and *St. Ann's*, *Weſtminſter*; while I preached *juſtification by faith alone*, near *Moorfields*, and at *Short's Gardens*. I beſeech you then to consider, in the ſecret of your heart, how many ſinners have you converted to God? By their fruits we ſhall know them. This is a plain rule. By this teſt let them be tried. How many outwardly and habitually wicked men, have you brought to uniform habits of outward holineſs? 'Tis an awful thought! Can you inſtance in a hundred? In fifty? In twenty? In ten?—If not, take heed unto yourſelf and to your doctrine. It cannot be, that both are right before God.

*Conſider now (I would not ſpeak; but I dare not refrain) what have been the conſequences of even my preaching the other doctrine? By the fruits ſhall we know thoſe of whom I ſpeak: even the cloud of witneſſes, who at this hour experience the goſpel I preach, to be the power of God unto ſalvation. The habitual drunkard, that was, is now temperate in all things. The whoremonger, now flees fornication. He that ſtole, ſteals no more, but works with his hands. He that curſed or ſwore, perhaps at every ſentence, has now learned to ſerve the Lord with fear, and rejoice unto him with reverence. Thoſe formerly

merly inſlaved to various habits of ſin, are now brought to uniform habits of holineſs. Theſe are demonſtrable facts. I can name the men, with their ſeveral places of abode. One of them was an avowed *Atheiſt* for many years; ſome were *Jews*; a conſiderable number *Papiſts:* the greateſt part of them as much ſtrangers to the form, as to the power of godlineſs.

When you have weighed theſe things touching the conſequences of *my preaching*, on the one hand, (ſomewhat different from thoſe ſet down in your remarks) and of *your preaching* on the other, I would earneſtly recommend the following words to your deepeſt conſideration: *Beware of falſe prophets; ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree* (every true prophet or teacher) *bringeth forth good fruit—Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire?* †

III. 1. Having ſpoken more largely than I deſigned, on the principle *I hold in common with the Moravians*, I ſhall touch very briefly on ‡ *thoſe errors* (ſo called) which, you ſay, I *hold, more than theirs.*

"You name, as the firſt, my holding, "that a § man may have a *degree* of juſtifying faith, before he has, in the *full, proper* ſenſe, a new a *clean heart.*"

I have

† Matt. vii: 15, &c. ‡ § Remarks, p. 55.

I have ſo often explained this, that I cannot throw away time in adding any more now: only this, That the moment a ſinner is juſtified, his *heart* is *cleanſed* in a *low degree*. But yet he has not a *clean heart*, in the *full, proper* ſenſe, till he is made *perfect in love*.

2. Another error you mention, is this ‖ *doctrine of perfection*. To ſave you from a continued *ignoratio elenchi*, I wave diſputing on this point alſo, till you are better acquainted with my real ſentiments. I have declared them on that head again and again; particularly in the ſermon on *Chriſtian Perfection*.

3. Into this fallacy you plunge from the beginning to the end of what you ſpeak on my third *error* (ſo you term it) relating to the Lord's *ſupper*; confuting, as mine, † notions which I know not. I cannot think any farther anſwer is needful here, than the bare recital of my own words.

‡ "*Frid. June* 27. I preached on, *Do this in remembrance of me.*——

"It has been diligently taught among us, that none but thoſe who are *converted*, who *have received the Holy Ghoſt*, who are believers in the full ſenſe, ought to communicate.

"But experience ſhews the groſs falſhood of that aſſertion, That the Lord's ſupper is not a *converting* ordinance. Ye are witneſſes. For many now preſent know, the very beginning of your

‖ p. 60. † Remarks, p. 56, 57. ‡ Journal, p. 46, 47.

your *converſion* to God, (perhaps, in ſome the firſt deep *conviction*) was brought at the Lord's ſupper. Now one ſingle inſtance of this kind, overthrows that whole aſſertion.

" The falſhood of the other aſſertion appears both from ſcripture—precept and example. Our Lord commanded thoſe very men who were then *unconverted*, who had *not* yet *received the Holy Ghoſt*, who (in the full ſenſe of the word) were not *believers*, to *do this in remembrance of him*. Here the precept is clear. And to theſe he delivered the elements with his own hands. Here is example equally indiſputable.

" *Sat.* 28. I ſhewed at large, 1. That the Lord's ſupper was ordained by God, to be a *means of conveying* to men, either *preventing*, or *juſtifying*, or *ſanctifying grace*, according to their ſeveral neceſſities. 2. That the perſons for whom it was ordained, are all thoſe who know and feel that they *want* the *grace* of God, either to *reſtrain* them from ſin, or to *ſhew their ſins forgiven*, or to *renew their ſouls* in the image of God. 3. That inaſmuch as we come to his table, not to *give* him any thing, but to *receive* whatſoever he ſees beſt for us, there is *no previous preparation* indiſpenſably neceſſary; but *a deſire* to receive whatſoever he pleaſes to give. And 4. That *no fitneſs* is required at the time of communicating, but *a ſenſe of our ſtate*, of our utter ſinfulneſs and helpleſſneſs: every one who knows he is *fit for hell*,

hell, being juſt *fit to come to* Chriſt, in this as well as all other ways of his appointment."

4. † *A ſtoical inſenſibility*, you add, *is the next error I have to charge you with. You ſay*, "*The ſervants of* God *ſuffer nothing*," *and ſuppoſe, that we ought to be here ſo free, as in the ſtrongeſt pain, not once to deſire to have a moment's eaſe.*

At the end of one of your hymns, you ſeem to carry this notion to the very height of extravagance and preſumption. You ſay,

"Doom, if thou canſt, to endleſs pains,
"And drive me from thy face."

A ſtoical inſenſibility is the next error I have to charge you with—And how do you ſupport the charge? Why thus—*You ſay* ‡ "*The ſervants of* God *ſuffer nothing.*" And can you poſſibly miſunderſtand theſe words, if you read thoſe that immediately follow? "His body was well nigh torn aſunder with pain. But God made all his bed in his ſickneſs. So that he was continually giving thanks to God, and making his boaſt of his praiſe."

You ſuppoſe, we ought to be ſo free, as in the ſtrongeſt pain, not once to deſire to have a moment's eaſe—O Sir, with what eyes did you read thoſe words?

§ "I dined with one who told me in all ſimplicity, Sir, I thought laſt week, there could be no ſuch

† Remarks, p. 58. ‡ Journal, p. 59. § p. 51.

ſuch reſt as you deſcribe; none in this world, wherein we ſhould be ſo free, as not to deſire eaſe in pain. But God has taught me better: for on *Friday* and *Saturday*, when I was in the ſtrongeſt pain, I never once had one moment's deſire of eaſe, but only that the will of God might be done." Do I ſay here, that *we ought not, in the ſtrongeſt pain, once to deſire to have a moment's eaſe?*—What a frightful diſtortion of my words is this? What I ſay is, "A ſerious perſon affirmed to me, that God kept her for two days in ſuch a ſtate." And why not? Where is the abſurdity?

At the end of one of your hymns, you ſeem to carry this notion, to the very height of extravagancy and preſumption. You ſay,

"Doom, if thou canſt, to endleſs pains,
"And drive me from thy face."

"If thou canſt"—— i. e. *If thou canſt* deny thyſelf, *if thou canſt* forget to be gracious, *if thou canſt* ceaſe to be truth and love. So the lines both preceding and following fix the ſenſe. I ſee nothing of *ſtoical inſenſibility*, neither of *extravagancy* or *preſumption* in this.

5. Your laſt charge is, that I am *guilty of enthuſiaſm to the higheſt degree.* † *Enthuſiaſm* (you ſay) *is a falſe perſuaſion of an extraordinary divine aſſiſtance, which leads men on to ſuch conduct as is*

† Remarks, p. 60. 61.

is only to be justified by the supposition of such assistance——An enthusiast is then sincere, but mistaken. His intentions are good—but his actions most abominable. Instead of making the word of God *the rule of his actions, he follows only that secret impulse which is owing to a warm imagination—Instead of judging of his spiritual estate by the improvement of his heart, he rests only on extacies, &c. He is very liable to err, as not considering things coolly and carefully. He is very difficult to be convinced, by reason and argument, as he acts upon a supposed principle superior to it, the directions of* God's *Spirit. Whoever opposes him is charged with rejecting the Spirit. His own dreams must be regarded as oracles.—Whatever he does, is to be accounted the work of* God. *Hence he talks in the stile of inspired persons: and applies scripture phrases to himself, without attending to their original meaning, or once considering the difference of times and circumstances.*

You have drawn, Sir, (in the main) a true picture of an *enthusiast*. But it is no more like *me*, than I am like a centaur. Yet you say *they are these very things which have been charged upon you, and which you could never yet disprove:* I will try for once; and to that end, will go over these articles, one by one.

Enthusiasm *is, a false persuasion of an extraordinary divine assistance, which leads men on to such conduct as is only to be justified by the supposition of such assistance*—Before this touches *me*, you

are

are to prove (which I conceive you have not done yet) that *my* conduct is such, as is only to be justified by the supposition of an extraordinary divine assistance. *An enthusiast is then sincere, but mistaken*, that I am *mistaken* remains also to be proved——*His intentions are good; but his actions most abominable.* Sometimes they are; yet not *always*. For there may be *innocent* madmen. But what actions of mine are *most abominable?* I wait to learn. *Instead of making the word of* God *the rule of his actions, he follows only his secret impulse.*——In the whole compass of language, there is not a proposition which less belongs to me than this. I have declared again and again, that I make the word of God the rule of all my actions: and that I no more follow any *secret impulse* instead thereof, than I follow *Mahomet* or *Confucius*.

"Not even a word or look
Do I approve or own,
But by the model of thy book,
Thy sacred book alone."

Instead of judging of his spiritual estate by the improvement of his heart, he rests only on extacies ——Neither is this my case. I rest not on them at all. Nor did I ever experience any. I do judge of my spiritual estate by the improvement of my heart and the tenor of my life conjointly. *He is very liable to err*——So indeed I am. I find

find it every day more and more. But I do not yet find, that this is owing to my want of *conſidering things coolly and carefully.* Perhaps you do not know many perſons (excuſe my ſimplicity in ſpeaking it) who more carefully conſider every ſtep they take. Yet I know I am not cool or careful enough. My God ſupply this and all my wants! *He is very difficult to be convinced, by reaſon and argument, as he acts upon a ſuppoſed principle ſuperior to it, the direction of God's Spirit.*—I am very difficult to be convinced, by dry blows or hard names; (both of which I have not wanted :) but not, by reaſon and argument. At leaſt that difficulty cannot ſpring from the cauſe you mention. For I claim no other direction of God's Spirit, than is common to all believers. *Whoever oppoſes him is charged with rejecting the Spirit.*—What! whoever oppoſes *me, John Weſley?* Do I charge every ſuch perſon with rejecting the Spirit? No more than I charge him with robbing on the highway. I cite you yourſelf, to confute your own words. For do I charge *you* with rejecting the Spirit? *His own dreams muſt be regarded as oracles.*—Whoſe? I deſire neither my dreams nor my waking thoughts, may be regarded at all, unleſs juſt ſo far as they agree with the oracles of God. *Whatever he does is to be accounted the works of God.*—You ſtrike quite wide of *me* ſtill. I never ſaid ſo of what I do. I never thought ſo. Yet I truſt what I do is pleaſing to God. *Hence he talks in the ſtile of*

inſpired

inſpired *perſons.*—No otherwiſe inſpired, than you are, if you love God. *And applias ſcripture phraſes to himſelf, without attending to their original meaning, or once conſidering the difference of times and circumſtances.* I am not conſcious of any thing like this. I apply no ſcripture phraſe either to myſelf or any other, without carefully conſidering both their *original* meaning, and the *ſecondary* ſenſe, wherein (allowing for different times and circumſtances) it may be applied to ordinary Chriſtians.

6. So much for the bulk of your charge. But it concerns me likewiſe, to gather up the fragments of it. You ſay, † *We deſire no more, than to try your ſentiments and proceedings, by the written word.* Agreed. Begin when and where you pleaſe. *We find there good works as ſtrongly inſiſted on as faith.*—I do as ſtrongly inſiſt on them as on faith. But each in its own order. *We find all railing, &c. condemned therein.*—True; and ſo you may in all I write or preach. *We are aſſured, that the doing what God commands, is the ſure way of knowing, that we have received his Spirit.*—We have doubtleſs received it, if we love God (as he commands) with all our heart, mind, ſoul and ſtrength: *And not by any ſenſible impulſes or feelings whatſoever.—Any ſenſible impulſes whatſoever?* Do you then exclude *all ſenſible impulſes?* Do you reject *inward feelings* toto genere? Then you reject both the *love* of God and of our neigh-

† Remarks, p. 63.

bour. For if theſe cannot be *inwardly felt*, nothing can. You reject all *joy* in the Holy Ghoſt. For if we cannot be ſenſible of this, it is no joy at all. You reject the peace of God, which if it be not felt in the inmoſt ſoul, is a dream, a notion, an empty name. You therefore reject the whole *inward kingdom of* God, that is, in effect, the whole goſpel of Jeſus Chriſt.

You have therefore yourſelf abundantly ſhewn (what I do not *inſinuate*, but proclaim on the houſe-top) that I am charged with *enthuſiaſm*, for *aſſerting the power* (as well as the form) *of godlineſs*.

7. You go on ‡ *The character of the Enthuſiaſt above drawn, will fit, I believe, all ſuch of the Methodiſts as can be thought ſincere.*—I believe not. I have tried it on one, and it fitted him, juſt as *Saul*'s armour did *David*. However, *a few inſtances* of enthuſiaſm, you undertake to ſhew *in this very journal*.

And firſt, *You give us one* (theſe are your words) *of a private revelation, which you ſeem to pay great credit to.* You partly relate this, and then remark, *What enthuſiaſm is here? To repreſent the conjectures of a woman, whoſe brain appears to have been too much heated, as if they had been owing to a particular and miraculous ſpirit of prophecy?*—Deſcant, Sir, as you pleaſe on this *enthuſiaſm*; on the credit I paid to this private revelation; and my *repreſenting the conjectures* of this

‡ Remarks, p. 63.

this brain-ſick woman, as owing to the miraculous *power of the Spirit of* God. And when you have done I will deſire you to read that paſſage once more, where you will find my expreſs words are (introducing this account) " *Sunday*, 11. † I met with a ſurprizing inſtance, of the *power of the devil*." Such was the *credit* I paid to this revelation! All which I aſcribe to *the Spirit of* God *is*, the enabling her to ſtrive againſt the *power of the devil*, and at length reſtoring peace to her ſoul.

8. As a ſecond inſtance of enthuſiaſm, you cite thoſe words, " ‡ I expounded out of the fulneſs which was given me." The whole ſentence is, " Out of the fulneſs that was given me, I expounded thoſe words of St. *Paul* (indeed of every true believer) *To me to live is Chriſt, and to die is gain*." I mean, I had than a *fuller*, deeper ſenſe of that great truth, than I *ordinarily* have. And I ſtill think it right, to aſcribe this, not to myſelf, but to the *giver of every good and perfect gift*.

You relate what follows as a third § *very extraordinary inſtance of enthuſiaſm*. " Tueſ. ‖ Feb. 17. I left *London*. In the afternoon I reached *Oxford*, and leaving my horſe there (for he was tired, and the horſe-road exceeding bad, and my buſineſs admitted of no delay) ſet out on foot for *Stanton-harcourt*. The night overtook me in about an hour, accompanied with heavy

† Journal, p. 66. ‡ p. 65. § Remarks, p. 65.
‖ Journal, p. 69, 70.

rain. Being wet and weary, and not well knowing my way, I could not help saying in my heart, (tho' aſhamed of my want of reſignation to God's will) O that thou would'ſt *ſtay the bottles of heaven!* Or at leaſt, give me light or an honeſt guide! Or ſome help, in the manner thou knoweſt; preſently the rain ceaſed: the moon broke out, and a friendly man overtook me, who ſet me on his own horſe, and walked by my ſide, till we came to Mr. *Gambold*'s door."

Here you remark, *If you would not have us look on this as miraculous, there is nothing in it worthy of being related.* — It may be ſo; let it paſs then as a trifle not worth relating: but ſtill it is no proof of enthuſiaſm. For I *would not have you look on it as miraculous.* I do not myſelf look upon it as ſuch; but as a ſignal inſtance of God's *particular providence* over all thoſe who call upon him.

9. ‡ *In the ſame ſpirit of enthuſiaſm* (you go on, citing this as a fourth inſtance) *You deſcribe heaven as executing judgments, immediate puniſhments, on thoſe who oppoſe you. You ſay "Mr. Molther was taken ill this day. I believe it was the hand of God that was upon him"*—I do. But I do not ſay, as a *judgment from* God, for oppoſing me. That *you* ſay for me. *Again, you tell us of "one who was exceeding angry, at thoſe who pretended to be in fits; and was juſt going to kick one of them out of the way, when ſhe dropt down*

‡ Remarks, p. 66.

down herſelf and was in violent agonies for an hour.——And you ſay you left her—under a deep ſenſe of the juſt judgment *of* God.——So ſhe termed it, and ſo I believe it was. But obſerve. Not for *oppoſing me.*—— *Again, you mention* " *as an aweful providence, the caſe of a poor wretch, who was laſt week curſing and blaſpheming, and had boaſted to many, that he would come again on Sunday, and no man ſhould ſtop his mouth then* (His mouth was ſtopped before, in the midſt of the moſt horrid blaſphemies, by aſking him, " If he was ſtronger than God?") *But on Friday,* God *laid his hand upon him, and on Sunday he was buried.*"——I do look on this, as a manifeſt judgment of God, on a hardened ſinner, for his complicated wickedneſs. —— † *Again,* " *one being juſt going to beat his wife, (which he frequently did)* God *ſmote him in a moment: ſo that his hand dropped, and he fell down upon the ground, having no more ſtrength than a new-born child.* —— And can you, Sir, *conſider this, as one of the common diſpenſations of providence?* Have you known a parallel one in your life? But it was never cited by me, as it is by you, as *an immediate puniſhment* on a man for *oppoſing me.* You have no authority from any ſentence or word of mine, for putting ſuch a conſtruction upon it: no more than you have for that ſtrange intimation (how remote both from juſtice and charity!) That *I paralled theſe caſes, with thoſe*

† p. 67.

of Ananias and Sapphira, *or of* Elymas *the ſorcerer!*

10. You proceed to what you account a 5th inſtance of enthuſiaſm. † *With regard to people's falling in fits, it is plain, you look upon both the diſorders and removals of them to be ſupernatural.* It is not quite plain. I look upon ſome of theſe caſes as wholly natural: on the reſt, as mixt; both the diſorder and the removal being partly natural and partly not. Six of theſe you pick out from, it may be, two hundred, and add, *From all which you leave no room to doubt, that you would have theſe caſes conſidered, as thoſe of the demoniacks in the New Teſtament; in order, I ſuppoſe, to parallel your ſuppoſed cures of them, with the higheſt miracles of Chriſt and his diſciples.* —I ſhould once have wondered at your making ſuch a ſuppoſition: but I now wonder at nothing of this kind.—Only be pleaſed to remember till this ſuppoſition is made good, it is no *confirmation* at all *of my enthuſiaſm.*

You then attempt to account for thoſe fits, by *obſtructions or irregularities of the blood and ſpirits; hyſterical diſorder; watchings, faſtings; cloſeneſs of rooms, great crowds, violent heat.* And laſtly, by *terrors, perplexities and doubts, in weak and well-meaning men*; which, you think, in many of the caſes before us, have *quite overſet their underſtandings.*

As to each of the reſt, let it go as far as it can go.

† Remarks, p. 68, 69.

go. But I require proof of the laſt way whereby you would account for theſe diſorders. Why, *The inſtances*, you ſay, *of religious madneſs, have much increaſed ſince you began to diſturb the world.*§ I doubt the fact. Although if theſe inſtances had increaſed lately, 'tis eaſy to account for them another way. *Moſt have heard of or known ſeveral of the* Methodiſts *thus driven to diſtraction.* —You may have *heard* of five hundred. But how many have you *known?* Be pleaſed to name eight or ten of them. I cannot find them, no not one of them to this day, either man, woman or child. I find ſome indeed, whom *you told*, "They *would be diſtracted*, if they continued to follow theſe men:" and whom at that time, you threw into much doubt, and terror, and perplexity. But though they did continue to hear them ever ſince, they are not diſtracted yet.

As for † *the abilities, learning and experience* of Dr. M——, if you are perſonally acquainted with him, you do well to teſtify them. But if not, permit me to remind you of the old advice,

Qualem commendes, etiam atq; etiam aſpice; ne mox
Incutiant aliena tibi peccata pudorem.

In endeavouring to account for the people's recovery from thoſe diſorders you ſay, ‡ *I ſhall not diſpute how far prayer may have naturally a good*

§ Remarks, p. 68, 69 † Remarks, p. 70. ‡ p. 71.

effect. (Nay, I am perſuaded, you will not diſpute but it may have ſupernatural good effects alſo.) *However, there is no need of ſuppoſing theſe recoveries miraculous.*—Who affirms there is? I have ſet down the facts juſt as they were, paſſing no judgment upon them myſelf, (conſequently here is no foundation for the charge of *enthuſiaſm,*) and leaving every man elſe to judge as he pleaſes.

11. The next paſſage you quote as a proof of my *enthuſiaſm*, taking the whole together runs thus: "After † communicating at St. *James*'s, our pariſh church, I viſited ſeveral of the ſick. Moſt of them were ill of the ſpotted fever, which they informed me, had been extremely mortal, few perſons recovering from it. But God had ſaid, *Hitherto ſhalt thou come.* I believe there was not one with whom we were, but recovered."—On which you comment thus; *Here is indeed no intimation of any thing miraculous.*---No! Not ſo much as an intimation! Then, why is this cited as an inſtance of my *enthuſiaſm?* Why, *You ſeem to deſire to have it believed, that an extraordinary bleſſing attended your prayers: whereas, I believe they would not have failed of an equal bleſſing and ſucceſs, had they had the prayers of their own pariſh miniſters.*—I believe this argument will have extraordinary ſucceſs, if it convince any one, that I am an *enthuſiaſt.*

12. You add, ‡ *I ſhall give but one account more,*

† Journal, p. 61. ‡ Remarks, p. 72.

more, and this is, what you give of yourſelf. The ſum whereof is, " At two ſeveral times, being ill and in violent pain, I prayed to God and found immediate eaſe." I did ſo. I aſſert the fact ſtill. *Now if theſe* (you ſay) *are not miraculous cures, all this is rank* enthuſiaſm.

I will put your argument in form:

He that believes thoſe are miraculous cures which are not ſo, is a rank enthuſiaſt:

But you believe thoſe to be miraculous cures which are not ſo:

Therefore, you are a rank enthuſiaſt.

Before I anſwer, I muſt know, what you mean by miraculous? If you term every thing ſo, which is not ſtrictly accountable for, by the ordinary courſe of natural cauſes; then I deny the latter part of the minor propoſition. And unleſs you can make this good, unleſs you can prove the effects in queſtion are ſtrictly accountable for, by the *ordinary courſe* of natural cauſes, your argument is nothing worth.

You conclude this head with, † *Can you work miracles.—All your preſent pretences to the Spirit, till they are proved by miracles, cannot be excuſed, or acquitted from* enthuſiaſm.

My ſhort anſwer is this: I pretend to the Spirit juſt ſo far, as is eſſential to a ſtate of ſalvation. And cannot I be acquitted from enthuſiaſm, till I prove by miracles, that I am in a ſtate of ſalvation?

† p. 73.

13. We now draw to a period. *The* ‡ *consequences of* Methodiſm (you ſay) i. e. of our preaching this doctrine, *which have hitherto appeared, are bad enough to induce you to leave it. It has in fact introduced many diſorders, Enthuſiaſm, Antinomianiſm, Calviniſm, a neglect and contempt of God's ordinances, and almoſt all other duties.*

* That whenever God revives his work upon earth, many tares will ſpring up with the wheat, both the word of God gives us ground to expect, and the experience of all ages. But where, Sir, have you been, that you have heard of the tares only? And that you rank among the conſequences of my preaching, *A neglect and contempt of God's ordinances, and almoſt of all duties?* Does not the very reverſe appear, at *London*, at *Briſtol*, at *Kingſwood*, at *Newcaſtle?* In every one of which places, multitudes of thoſe (I am able to name the perſons) who before lived in a thorough neglect and contempt of God's ordinances and all duties, do now zealouſly diſcharge their duties to God and man, and walk in all his ordinances blameleſs.

* And as to thoſe drunkards, whoremongers, and other ſervants of the devil, as they were before, who heard us a while and then fell to the *Calviniſts* or *Moravians:* are they not even now in a far better ſtate, than they were before they heard us? Admit they are in error, yea and die therein, yet who dares affirm, they will periſh everlaſtingly?

‡ p. 73.

everlaſtingly? But had they died in thoſe ſins, we are ſure they had fallen into *the fire that never ſhall be quenched.*

I hope, Sir, you will rejoice in conſidering this, how much their gain ſtill outweighs their loſs: as well as in finding the ſentiments you could not reconcile together, clearly and conſiſtently explained. I am very willing to conſider whatever farther you have to offer. May God give us both a right judgment in all things! I am perſuaded you will readily join in this prayer. with,

Reverend Sir,

Your ſervant for Chriſt's ſake,

JOHN WESLEY.

Briſtol, Feb. 2, 1744-5.

The PRINCIPLES of a METHODIST Farther explained:

Occaſioned by the Rev. Mr. CHURCH's *Second Letter* to Mr. WESLEY.

In a *Second Letter* to that GENTLEMAN.

Reverend Sir,

* 1. AT the time that I was reading your former letter, I expected to hear from you again. And I was not diſpleaſed with the expectation; believing it would give me a freſh opportunity of weighing the ſentiments I might have too lightly eſpouſed, and the actions which perhaps I had not enough conſidered. Viewing things

things in this light, I cannot but eſteem you, not an enemy, but a friend; and one, in ſome reſpects, better qualified to do me real ſervice than thoſe whom the world accounts ſo; who may be hindered, by their prejudice in my favour, either from obſerving what is reproveable, or from uſing that freedom and plainneſs of ſpeech, which are requiſite to convince me of it.

2. It is at leaſt as much with a view to learn myſelf, as to ſhew others (what I think) the truth, that I intend to ſet down a few reflections on ſome parts of the tract you have lately publiſhed. I ſay, *ſome* parts; for it is not my deſign to anſwer every ſentence in this, any more than in the former. Many things I paſs over, becauſe I think them true; many more, becauſe I think them not material: and ſome, becauſe I am determined not to engage in a uſeleſs, if not hurtful controverſy.

* 3. Fear indeed is one cauſe of my declining this: fear (as I ſaid elſewhere †) not of my *adverſary*, but of *myſelf*. I fear my own ſpirit, leſt "I fall where many mightier have been ſlain." I never knew one (or but one) man write controverſy with what I thought a right ſpirit. Every diſputant ſeems to think (as every ſoldier) that he may hurt his opponent as much as he can; nay, that he *ought* to do his worſt to him, or he cannot make the beſt of his own cauſe: that ſo he do not bely, or wilfully miſrepreſent him, he muſt expoſe him as much as he is

† In the preface to the anſwer to Mr. *Tucker*.

is able. It is enough, we ſuppoſe, if we do not ſhew heat or paſſion againſt our adverſary. But, not to deſpiſe him, or endeavour to make others do ſo, is quite a work of ſupererogation.

* 4. But ought theſe things to be ſo? (I ſpeak on the Chriſtian ſcheme.) Ought we not to love our neighbour as ourſelves? And does a man ceaſe to be our neighbour, becauſe he is of a different opinion? Nay, and declares himſelf ſo to be? Ought we not, for all this, to do to him as we would he ſhould do to us? But do we ourſelves love to be *expoſed*, or ſet in the worſt light? Would we willingly be treated with contempt? If not, why do we treat others thus? And yet, who ſcruples it? Who does not hit every blot he can, however foreign to the merits of the cauſe? Who, in controverſy, caſts the mantle of love over the nakedneſs of his brother? Who keeps ſteddily and uniformly to the queſtion, without ever ſtriking at the perſon? Who ſhews in every ſentence, that he loves his brother only leſs than the truth?

5. I fear neither you nor I have attained to this. I believe brotherly love might have found a better conſtruction than that of *unfairneſs*, *art*, or *diſingenuity*, to have put either on my not anſwering *every part* of your book (a thing which never once entered my thoughts) or on my not reciting *all the words* of thoſe parts which I did anſwer. I cannot yet perceive any blame herein.

I ſtill

I ſtill account it *fair* and *ingenuous*, to paſs over both what I believe is right, and what I believe is not dangerouſly wrong. Neither can I ſee any *diſingenuity* at all, in quoting only *that part* of any ſentence, againſt which I conceive the objection lies: nor in *abridging* any part of any treatiſe to which I reply, whether in the author's, or in my own words.

6. If indeed it were ſo abridged as to alter the ſenſe, this would be *unfair*. And if this were deſignedly done, it would be *artful* and *diſingenuous*. But I am not conſcious of having done this at all; although you ſpeak as if I had done it a thouſand times. And yet I cannot undertake now, either to tranſcribe your whole book, or every page or paragraph, which I anſwer. But I muſt generally abridge before I reply: and that not only to ſave time (of which I have none to ſpare) but often to make the argument clearer, which is beſt underſtood when couched in few words.

7. You complain alſo, of my mentioning, all at once, ſentences which you placed at a diſtance from each other. I do ſo; and I think it quite *fair* and *ingenuous*, to lay together what was before ſcattered abroad. For inſtance: you now ſpeak of the conditions of juſtification, in the 18th and following pages: again, from the 89th to the 102d: and yet again, in the 127th page. Now I have not leiſure to follow you to and fro.

There-

Therefore what I ſay on one head, I ſet in one place.

I. 1. This premiſed, I come to the letter itſelf. I begin, as before, with the caſe of the *Moravians:* of whom you ſay, † *I collected together the character which you had given of theſe men; the errors and vices which you had charged upon them, and the miſchiefs—they had done among your followers. And I proved, that, in ſeveral reſpects, you had been the occaſion of this miſchief; and are therefore, in ſome meaſure, accountable for it. Let us ſee what anſwer you give to all this.* 2d letter, page 79.

"*With regard to the denying degrees in faith, you mentioned, that the* Moravian *church was cleared from this miſtake.*" *But did you not mention this as one of the tenets of the* Moravians? *Do you not ſay, that* "*you could not agree with Mr.* Spangenberg, *that none has any faith, ſo long as he is liable to any doubt or fear?*" *Do not you repreſent Mr.* Molther, *and other* Moravians *in* England, *as teaching the ſame? In ſhort, I have not charged the* Moravian *church with any thing; but only repeat after you. And if you have accuſed them, when you knew them to be guiltleſs, you muſt bear the blame.*

"*They do uſe the ordinances of God with reverence and godly fear.*"—*You have charged Mr.* Sp. *and Mr.* Molther *with teaching, that we ought to abſtain*

† Mr. *Church*'s words are printed in *italick*.

abſtain from them. And the ſame you ſay in general of the Moravian *brethren, in your letter to them.*—"*But Mr.* Molther *was quickly after recalled into* Germany." *This might be on other accounts. You do not ſay it was out of any diſlike of his doctrines or proceedings. Nor indeed can you, conſiſtently with your next words:* "*The great fault of the* Moravian *church ſeems to lie, in not openly diſclaiming all he had ſaid: which in all probability they would have done, had they not leaned to the ſame opinion.*"

You "*never knew but one of the* Moravian *church affirm, that a believer does not grow in holineſs.*" *But who was this? No leſs a perſon than Count* Zinzendorf, *their great biſhop and patron, whoſe authority is very high, all in all with them, and to whom you think they pay* too much *regard.*"

2. This is the whole of your reply to this part of my anſwer. I will now conſider it, part by part.

Firſt, *With regard to the denying degrees in faith, you mentioned,* "*that the* Moravian *church was cleared from this miſtake.*" *But did you not mention this as one of the tenets of the* Moravians?—No; not of the *Moravians* in general?—*Do you not ſay, that you* "*could not agree with Mr.* Spangenberg, *that none has any faith, ſo long as he is liable to any doubt or fear?*"—I do ſay ſo ſtill. But *Spangenberg* is not the *Moravian church.*—*Do you not repreſent Mr.* Molther, *and other* Moravians *in* England, *as teaching the ſame?*—I do? three

three or four in all. But neither are these, the *Moravian church.—In short, I have not charged the* Moravian church *with any thing; but only repeat after you.*—Indeed you have, in the very case before us. You charge them, *with denying degrees in faith.* I do not charge them herewith. I openly cleared them from any such charge near six years ago.—*If therefore you have accused them when you knew them to be guiltless, you must bear the blame.*—In this case, I must intreat *you* to bear it in my stead. For I have not *accused them* (the *Moravian church.)* It is *you* that have accused them. I have again and again declared, they are *not guilty.*

Secondly, " *They do use the ordinances of God with reverence and godly fear.*"—*You have charged Mr.* Sp. *and Mr.* Molther *with teaching, that we ought to abstain from them.*—That *we?* No. That *unbelievers* ought. The assertion relates to them only.—*And the same you say in general of the* Moravian *brethren, in your letter.*—I say, they hold, that " *unbelievers* ought to abstain from them." But yet I know and bear witness, they use them themselves, and that with reverence and godly fear?"—" *Mr.* Molther *was quickly after recalled to* Germany."—*This might be on other accounts. You do not say, it was out of any dislike of his doctrines or proceedings.*—I do not say so; because I am not sure; but I believe it was out of a dislike to *some* of his proceedings, if not, of his doctrines too.—*Nor indeed can you, consistently with*

with your next words: " *The great fault of the* Moravian church *ſeems to lie, in not openly diſclaiming all he had ſaid*" (relating to this head.) —They did *privately diſclaim* what he had ſaid, of degrees in faith. But I think, that was not enough. And I ſtill believe, they would have done more, " had they not leaned themſelves to the ſame opinion," touching the ordinances.

Thirdly, *You* " *never knew but one of the* Moravian church *affirm, that a believer does not grow in holineſs.*"—*But who was this? No leſs a perſon than Count* Zinzendorf, *their great biſhop and patron, whoſe authority is very high, all in all with them, and to whom you think they pay* " too much *regard.*"—Do you apprehend, where the ſtreſs of the argument lies? I never heard one *Moravian* affirm this, but the Count alone; and him only once; and that once was in the heat of diſpute. And hence I inferred, it is not a doctrine of the *Moravian* church: nay, I doubt, whether it be the Count's own ſettled judgment.

3. But I may not diſmiſs this paſſage yet. It is now my turn to complain of unfair uſage; of the exceeding lame, broken, imperfect manner, wherein you cite my words. For inſtance; your citation runs thus: You " *never knew but one of the* Moravian *church affirm, that a believer does not grow in holineſs.*"—Whereas my words are theſe, " I never knew one of the *Moravian* church, but that ſingle perſon, affirm, that a believer does not grow in holineſs: and perhaps he would not

not affirm it on reflection."—Now why was the former part of the ſentence changed, and the latter quite left out?—Had the whole ſtood in your tract, juſt as it does in mine, it muſt have appeared, I do not here charge the *Moravian church*.

I complain alſo, of your manner of replying to the firſt article of this very paragraph. For you do not cite ſo much as one line of that anſwer, to which you profeſs to reply. My words are, "You ought not to charge the *Moravian* church with the firſt of theſe (errors) ſince in the very page from which you quote thoſe words, *There is no juſtifying faith, where there ever is any doubt*, that note occurs, (viz. 4 *journ.* p. 105.) "In the preface to the ſecond journal, the *Moravian* church is cleared from this miſtake."—— If you had cited theſe words, could you poſſibly have ſubjoined, *I have not charged the* Moravian *church with any thing; but only repeat after you!*

4. I have now conſidered one page of your reply, in the manner you ſeem to require. But ſure you cannot expect I ſhould follow you thus, ſtep by ſtep, through an hundred and forty pages! If you ſhould then think it worth while, to make a ſecond reply, and to follow me in the ſame manner, we might write indeed; but who would read?—I return therefore to what I propoſed at firſt, *viz.* To touch only on what ſeems

of

of the moſt importance, and leave the reſt juſt as it lies.

4. You ſay, *(p.* 80.) *With regard to ſubtlety, evaſion, and diſguiſe, you* now *would have it thought, that you only found this* " *in many of them ; not in all, nor in moſt.*"--- *You* now *would have it thought!* Yes, and *always*, as well as *now*. For my original charge was, (4 *journal*, p. 104.) " I have found this, in many of you, *i. e.* much ſubtlety, much evaſion, and diſguiſe." —But you add, *let the reader judge from the following paſſages, whether you did not charge the* Moravians *in general with theſe crimes.* " *I had a long conference with thoſe, whom I eſteem very highly in love: but I could not yet underſtand them in one point, Chriſtian openneſs and plainneſs of ſpeech. They pleaded for ſuch a reſervedneſs and cloſeneſs of converſation. Yet I ſcarce know what to think, conſidering they had the practice of the whole* Moravian *church on their ſide.*—True ; in pleading for ſuch a *reſervedneſs* of converſation, as I could not in any ways approve of; but not in uſing much *ſubtlety*, *much evaſion*, and *diſguiſe:* this I dare not charge on the whole *Moraviam church.* Thoſe words alſo, " There is darkneſs and cloſeneſs in all their behaviour, and guile in almoſt all their words," I ſpoke, not of all the *Moravians*, nor of moſt: but of thoſe who were then in *England.*" I could not ſpeak it of them all ; for I never found any guile in *Chriſtian David*, *Michael Linner*, and many others.

5. *We*

5. *We are next to see, how you get over the objection I made good in three several particulars, that you have prepared the way for spreading of these tenets. The first you say nothing to here;—the second you quote very partially thus—"by countenancing and commending them." And why would you not add, "And being the occasion of so many of them coming over among us."*—Because I was not the occasion. I was indeed the first *Englishman* that ever was at *Hernhuth*. But before I was at *Hernhuth*, (I find on later enquiry) the Count himself had been in *England*.

You "still think, (page 81) *That next to some thousands in our own church, the body of the* Moravian *church, however mistaken some of them are, are, in the main, the best Christians in the world."* I do; "of all whom I have seen;" (you should not omit these words.)—*These dreadful errors and crimes are here softened into mistakes.* (I term them "Errors of judgment and practice.") *I have proved, that you have charged the body with such.*—At present, the proof does not amount to demonstration. There needs a little farther proof, that I charge any *dreadful crimes on the body of the* Moravians.

I see no manner of inconsistency still, in those accounts of my intercourse with the *Moravians*, which you suppose irreconcileable with each other. Let any one read them in the journal, and judge.

6. *You had said, "Your objections then were nearly*

nearly the same as now." *You now add,* " *only with this difference: I was not then assured, that the facts were as I supposed; I did not dare to determine any thing.*"—*No! Not when by conversing among them you saw these things! As indeed the facts are of such a nature, that you could not but be assured of them, if they were true. Nor do the questions in your letter really imply any doubt of their truth: but are so many appeals to their consciences, and equivalent to strong assertions. And if you had not been assured, if you did not dare to determine any thing concerning what you saw, your writing bare suspicions to a body of men in such a manner was inexcusable. This excuse therefore will not serve you,* (83.)

I apprehend it will. " I was not then (in *September* 1738) assured that the facts were as I supposed. [Therefore] I did not [then] dare to determine any thing." Be pleased to add the immediately following words: " But from *November* 1. [1739] I saw more and more things, which I could not reconcile with the gospel."

If you had not omitted these words, you could have had no colour to remark, on my saying, " I did not dare to determine any thing."—*No! Not when by conversing among them you* saw *these things.*—No, I did not *dare to determine, in September* 1738, from what I saw in *November* 1739. —*But the facts are of such a nature, that you could not but be assured of them if they were true.* —I cannot think so. " Is not the Count all in all

evil among you? Do not you magnify your own church too much? Do you not use guile and dissimulation in many cases?" These facts are by no means of such a nature, as that whoever converses (even intimately) among the *Moravians*, cannot but be assured of them.—*Nor do the questions in your letter really imply any doubt of their truth.*—No! Are not my very words prefixed to those questions, "Of some other things I stand in doubt.—And I wish that, *in order to remove those doubts*, you would—plainly answer, whether the fact be as I suppose.—*But* [these questions] *are so many appeals to their consciences.*—True.—*And equivalent to strong assertions.*—Utterly false.—*If you had not been assured, if you did not dare to determine any thing, concerning what you saw* [fifteen months after] *your writing bare suspicions to a body of men, in such a manner, was inexcusable.*—They were *strong presumptions* then; which yet I did not *write to a body of men*, whom I so highly esteemed; no, not even in the *tenderest* manner, till I was *assured*, they were not groundless.

7. *In a note at the bottom of* p. 8, *you observe*, "*the Band-society in* London *began* May 1, *some time before I set out for* Germany." *Would you insinuate here, that you did not set it up, in imitation of the* Moravians?—Sir, I will tell you the naked truth. You had remarked (p. 17.) thus—"You took the trouble of a journey to *Germany* to them; and were so much in love with their methods,

methods, that, at *your return* hither, you set up their bands among your disciples." This was an entire mistake: for that society was set up, not only before I returned, but before I set out. And I designed that note to insinuate this to you, without telling your mistake to all the world.

I imagined, that supposing your account of the Moravians *true, it would be impossible for any serious Christian to doubt of their being very wicked people.*—I know many serious Christians who suppose it true, and yet believe they are, in the main, good men.—*A much worse character, take the whole body together, cannot be given of a body of men.*—Let us try. "Here is a body of men who have not one spark either of justice, mercy, or truth, among them; who are lost to all sense of right and wrong; who have neither sobriety, temperance, nor chastity: who are, in general, liars, drunkards, gluttons, thieves, adulterers, murderers." I cannot but think, that this is a much worse character than that of the *Moravians*, take it how you will.—*Let the reader judge how far you are now able to defend them*—Just as far as I did at first. Still I dare not condemn what is good among them; and I will not excuse what is evil.

8. "*The* Moravians *excel in sweetness of behaviour.*" *What though they use guile and dissimulation?*—Yes.——"*Where is their multitude of errors?*" *In your own journal.—I have taken the pains to place them in one view in my remarks; the*

juſtneſs of which with all your art you cannot diſprove.—You have taken the pains to tranſcribe many words; all which together amount to this, that they (generally) hold *univerſal ſalvation*, and are partly *Antinomians* (in opinion) partly *Quietiſts*. The juſtneſs of ſome of your remarks, if I miſtake not, have been pretty fully diſproved. As to what you ſpeak of my art, ſubtlety, and ſo on, in this and many other places, I look upon it as neither better nor worſe than a civil way of calling names.

"*To this multitude of crimes* † *I am alſo an utter ſtranger.*" *Then you have charged them wrongfully.—What do you account guile*, &c.---I account guile, deſpiſing ſelf-denial, even in the ſmalleſt points, and teaching that thoſe who have not the aſſurance of faith, may not uſe the ordinances of God, the Lord's ſupper in particular, (this is the real, unaggravated charge) to be faults which cannot be excuſed. But I do not account them all together *a multitude of crimes*. I conceive this is a vehement hyperbole.

The honour of religion, ſaid you, *and virtue trampled upon?* I anſwered, "*By whom? Not by the* Moravians."—You reply, *And yet you have accuſed ſome of theſe as decrying all the means of grace.*---No. What I accuſed them of was, teaching that an unbeliever (in their ſenſe) ought to abſtain from them.---"*Neither did I know, or think, or ſay, they were deſperately wicked people.*"—

—*Your*

† Second letter, p. 84.

—*Your journal is before the world; to whom I appeal whether this has not so represented them.*—But how do you here represent your remark, and my answer? My paragraph runs thus, p. 10.

"You go on—*How could you so long, and so intimately converse with—such desperately wicked people as the* Moravians, *according to your own account, were known by you to be?*—O Sir, what another assertion is this? *The* Moravians, *according to* your own account, *were* known *by you to be desperately wicked people, while you intimately conversed with them.*—Utterly false and injurious! I never gave any such account. I conversed with them intimately both at *Savannah* and *Hernhuth*. But neither then, nor at any other time, did I *know*, or think, or say, they were desperately wicked people. I think and say—just the reverse, *viz.* That tho' I soon "found among them a few things which I could not approve, yet I believe they are, *in the main, some of the best Christians in the world.*"—After this, are *you* the person, who complains of *me*, for imperfect and partial quotations?

I added, "You surprize me yet more in going on thus; *In God's name*, Sir, is the contempt of *almost the whole of our duty, of every Christian ordinance to be so very gently touched?* "Sir, this is not the case. This charge no more belongs to the *Moravians* than that of murder." *p.* 11.

You reply, *Mr.* Sp. *and Mr.* Molther, *are accused by name. If falsely, I am sorry both for*

them and you. Accuſed? True. But of what? Of the contempt of every Chriſtian ordinance, of almoſt the whole of our duty? By no means. The plain caſe is, I accuſe them of one thing, *viz.* "Teaching that an unbeliever ſhould abſtain from the ordinances." You accuſe them of another, "contemning every Chriſtian ordinance, and almoſt the whole of our duty." And this you would father upon me. I deſire to be excuſed.

9. As to what I ſaid in my letter to the *Moravian* church, "You can hinder this if you will.—Therefore if you do not prevent their ſpeaking thus, you do in effect ſpeak thus yourſelves."—It may be obſerved, 1. That this letter is dated, *Auguſt* 8, 1741. 2. That from that time the *Moravian* church did in great meaſure prevent any of their members ſpeaking thus.

You proceed. *You diſtinguiſh between the* Engliſh *brethern and the* Moravians. *Theſe* Engliſh *brethen, I preſume, were your followers. Afterwards you repreſent them as perverted by the* Moravians. *Before they had ſpoke theſe wicked things, you ſay, they had joined theſe men, and acted under their direction. If they did not learn them from theſe new teachers, from whom did they learn them? Not ſure from yourſelf, or any other Methodiſts. You cannot therefore bring off the* Moravians, *without condemning your own people. Here therefore you have certainly overſhot yourſelf,* p. 85.---Perhaps not.---*Theſe* Engliſh *brethren were, I preſume, your followers.*—No; this is

your

your firſt miſtake. I was but a ſingle, private member of that ſociety.—*Afterwards you repreſent them as perverted by the* Moravians.---I do; but not yet connected with them.---*Before they ſpoke theſe wicked things, they had joined theſe men, and acted under their direction.*—This is another miſtake. They did not join theſe men, nor act by their direction, till long after.—*If they did not learn them from theſe new teachers, from whom did they learn them?—You cannot bring off the* Moravians, *without condemning your own people.*—They learned them from Mr. *Molther* chiefly; whom I am not at all concerned to bring off. —Now let all men judge, which of us two has overſhot himſelf!

10. *In anſwer to my objections againſt the inconſiſtent accounts you have given of the* Moravians —*you ſay*, "*They are, I believe, the moſt ſelf-inconſiſtent people under the ſun.*" *Would not one imagine, that you here ſpeak of the ſame perſons, or of the whole body of them in general?*—I do, thus far: I aſcribe the good to the body, of them in general; the evil to part only of that body, to *ſome* of thoſe *ſame perſons.*

Your method of getting over the contradictions I had charged upon you, is much the ſame, (p. 86.) *To diſtinguiſh either between the* Moravians *and the* Engliſh *brethren (tho' theſe had been their diſciples.*—This has been abundantly anſwered)—*or between ſome of the* Moravians *and others.*— I think a very good method; for propoſitions are

not contradictory, unless they both speak of the same persons.

However, since you persist to affirm, that I am *guilty of the contradictions you charged upon me*, (p. 87.) I think there cannot be a sufficient reply, without reciting the several instances.

11. First, *You commend them (the* Moravians) *for loving one another; and yet charge them with biting and devouring one another.*—I answered, "Them! Whom? Not the *Moravians*, but the *English* brethren of *Fetter-lane*, before their union with the *Moravians*. Herein then is no shadow of contradiction. For the two sentences do not relate to the same persons."

You reply, *Would you then have us to think, that so much anger and contradiction reigned among your* Methodists—I would have you think, this is nothing to the purpose. Prove the contradiction, and you speak to the point.—*It is plain they had before this been perverted by the* Moravians, *and that—they were unwilling to be taught by any others.—They*—that is, nearly half of the society. But here is no proof of the contradiction still.

2. *You say*, "*They had well nigh destroyed brotherly-love from among us, partly by cautions against natural love* [Partly by occasioning almost continual disputes]—So they had. But we had then no connexion with them. Neither therefore does this contradict their loving one another.——You reply, *As if they can truly love each other,*

other, who teach you not to do it, and ſtir up diviſions and diſturbances among you.—You ſhould ſay, if you would repeat after me, "Who caution you againſt natural love, and occaſion many diſputes among you." Well; allowing they do this, (which is utterly wrong) yet where is the contradiction? Yet they may love one another.

3. *You "praiſe them for uſing no diverſions, but ſuch as become ſaints: and yet ſay* (I recite the whole ſentence) *I have heard ſome of you affirm, that Chriſtian ſalvation implies liberty to conform to the world, by joining in worldly diverſions, in order to do good."*—And both theſe are true. The *Moravians*, in general, "uſe no diverſions but ſuch as become ſaints." And yet I have heard ſome of them affirm (in contradiction to their own practice) that "one then mentioned did well, when he joined in playing at tennis, in order to do good." To this you make no reply. Silence then conſents, that there is no contradiction here.

4. *You "praiſe them for not regarding outward adorning."*—So I do, the bulk of the congregation.——*And yet you ſay* (I again recite the whole ſentence) *I have heard ſome of you affirm, that Chriſtian ſalvation implies liberty to conform to the world, by putting on gold and coſtly apparel."*—I have ſo. And I blame them the more, becauſe they are condemned by the general practice of their own church."—To this alſo you reply not. So I muſt count this the fourth contradiction

which you have charged upon me, but have not proved.

5. " *You call their discipline*, in most respects, *truly excellent. I could wish you had more fully explained yourself.*---I have in the 2d journal, from the 44th to the 82d page.---*It is no sign of good discipline, to permit such abominations*, (i. e. error in opinion, and guile in practice.)---True; 'tis not; nor is it any demonstration against it. For there may be good discipline, even in a college of *Jesuits*. Another fault is, too great deference to the Count. And yet, in most respects, their discipline is truly excellent."

You reply, *Such excellent discipline, for all that I know, they may have*, [i. e. as the Jesuits;] *but I cannot agree---that this is scarce inferior to that of the apostolical age.*—It may be, for any thing you advance to the contrary.——*Here I cited some words of yours, condemning their subordination*, (p. 88.) *which you prudently take no notice of.* ---Yes; I had just before taken notice of their too great deference to the Count. But, the contradiction! Where is the contradiction?

6. " *You mention it as a good effect of their discipline, that every one knows and keeps his proper rank. Soon after, as it were with a design to confute yourself, you say, Our brethren have neither wisdom enough to guide, nor prudence enough to let it alone.*---I answered, " Pardon me, Sir, I have no design either to confute or contradict myself in these words. The former sentence

tence is ſpoken of the *Moravian* brethren. The latter of the *Engliſh* brethren of *Fetter-lane* (not then united with the *Moravians*, neither acting by their direction.) To this likewiſe you do not reply. Here is then a ſixth contradiction, alledged againſt me, but not proved.

12. However you add, *Had you—ſhewn me miſtaken in any point you have attempted to reply to, ſtill—you confeſs errors and wickedneſs enough among the* Moravians, *to render your account of them very inconſiſtent. But you have not ſucceeded in any one anſwer. You have not ſhewn, that I have in any one inſtance miſquoted you, or miſunderſtood the character you had given of them, or argued falſely from what you had ſaid of them. And truly, Sir, all you have done, has been cavilling at a few particulars. But the argument I was urging all this while you quite forgot.*

Sir, if it be ſo, you do me too much honour, in ſetting pen to paper again. But is it ſo? *Have I all this while quite forgot the argument you was urging?* I hope not. I ſeem to remember, you *was urging* ſome argument (*Remarks*, p. 21.) to prove, that I *fall not only into inconſiſtencies, but direct contradictions*; and that I *ſhewed you miſtaken* not only in *one*, but in *every* point which you advanced as ſuch: that I did not confeſs any ſuch *errors* or *wickedneſs* of the *Moravians*, as rendered my account of them *ſelf-inconſiſtent*: that I *ſucceeded* in more than *one anſwer*, to the objections you had urged againſt it; and that I

ſhewed, you had *miſquoted or miſunderſtood the character I had given of them*, or *argued falſely from it*, not properly *in one inſtance*, but from the beginning to the end.

Yet this I think it uncumbent upon me to ſay, that whereinſoever I have contributed, directly or indirectly, to the ſpreading of any thing evil, which is, or has been, among the *Moravians*, I am ſorry for it, and hereby aſk pardon, both of God and all the world.

II. 1. I think it appears, by what you yourſelf obſerved, that on the ſecond head, juſtification by faith, I allow, in the beginning of the *Farther Appeal*, almoſt as much as you contend for.

I deſire leave to cite part of that paſſage again, that we may come as near each other as poſſible. I would juſt ſubjoin a few words on each head, which I hope may remove more difficulties out of the way.

" That juſtification whereof our articles and homilies ſpeak, means preſent pardon, and acceptance with God: who therein *declares his righteouſneſs* or mercy, *by* or *for the remiſſion of ſins that are paſt*."

I ſay, *paſt*. For I cannot find any thing in the bible, of the remiſſion of ſins, paſt, preſent, and to come.

* " I believe the condition of this is faith: I mean not only, that without faith we cannot be juſtified,

juſtified, but alſo, that as ſoon as any one has true faith, in that moment he is juſtified."

* You take the word *condition* in the former ſenſe only, as that without which we cannot be juſtified. In this ſenſe of the word, I think we may allow, that there are ſeveral conditions of juſtification.

* " Good works follow this faith, but cannot go before it. Much leſs can ſanctification; which implies a continued courſe of good works, ſpringing from holineſs of heart."

* Yet ſuch a courſe is without doubt abſolutely neceſſary to our continuance in a *ſtate* of *juſtification*.

" It is allowed, that repentance and *fruits meet for repentance*, go before faith. Repentance *abſolutely muſt* go before faith: *fruits meet for it*, if there be opportunity. By *repentance* I mean conviction of ſin, producing real deſires and ſincere reſolutions of amendment: and by *fruits meet for repentance*, forgiving our brother, ceaſing from evil, doing good, uſing the ordinances of God, and, in general, obeying him according to the meaſure of grace which we have received. But theſe I cannot as yet term good works, becauſe they do not ſpring from faith and the love of God." Although the ſame works are then good, when they are performed by *thoſe who have believed*.

" Faith in general is, a divine ſupernatural ἔλεγχος, (evidence, or conviction) of things not

ſeen, not diſcoverable by our bodily ſenſes, as being either paſt, future or ſpiritual. Juſtifying faith implies, not only a divine ἔλεγχος, that God was in Chriſt, reconciling the world unto himſelf, but a ſure truſt and confidence, that Chriſt died for *my* ſins, that he loved *me*, and gave himſelf for *me*. And the moment a *penitent* ſinner *thus* believes, God pardons and abſolves him."

I ſay, a *penitent* ſinner; becauſe juſtifying faith cannot exiſt without previous *repentance*.

—— "Yet although both repentance, and the fruits thereof, are in *ſome ſenſe* neceſſary before juſtification, neither the one nor the other is neceſſary in the *ſame ſenſe*, or in the *ſame degree* with faith. Not in the *ſame degree*. For in whatever moment a man believes, (in the Chriſtian ſenſe of the word) he is juſtified.—But it is not ſo, at whatever moment he repents, or brings forth any, or all the fruits of repentance.——Conſequently, none of theſe are neceſſary to juſtification, in the ſame degree with faith."

"Nor in the *ſame ſenſe*. For none of theſe has ſo direct, immediate a relation to juſtification as faith. This is *proximately* neceſſary thereto; repentance *remotely*, as it is neceſſary to faith (ſo the error of the preſs is to be corrected.) And the fruits of repentance ſtill *more remotely*, as they are neceſſary to the increaſe, or continuance of repentance. And even in this ſenſe, they are only neceſſary on ſuppoſition——if there be time

time and opportunity for them. For in many inſtances there is not, but God cuts ſhort his work, and faith prevents the fruits of repentance."

2. Thus far I believe we are nearly agreed. But on thoſe words, "Far other qualifications are required, in order to our ſtanding before God in glory, than were required in order to his giving us faith and pardon: in order to this, nothing is *indiſpenſably* required, but repentance or conviction of ſin; but in order to the other, it is *indiſpenſably* required, that we be fully cleanſed from all ſin:" you remark, *Here, I apprehend, are two great miſtakes, 1. You make too little neceſſary before pardon. 2. Too much afterward. You confine repentance within too narrow limits, and extend holineſs beyond its juſt bounds.* (p. 92.)

Firſt, By repentance you mean only conviction of ſin. But this is a very partial account of it. Every child that has learned his catechiſm can tell, that forſaking of ſin is alſo included in it.——Living in obedience to God's will, when there is opportunity; and even when there is not, a ſincere deſire and purpoſe to do ſo—and a faith in God's mercies through Chriſt Jeſus.

I had ſaid, "In order to God's giving us faith and pardon, nothing is indiſpenſably required but repentance," *i. e.* "Conviction of ſin producing real deſires and ſincere reſolutions of amendment." But you *apprehend, that I am here in a great miſtake:* that I give a *very partial account of repentance:*

repentance: that I ought to *include therein a ſincere deſire* and *purpoſe* to obey God.——I do: I have ſaid ſo expreſsly—And *living in obedience to God's will, when there is opportunity.*——Very well; but I here ſpeak of what is *indiſpenſably required, i. e.* whether there is opportunity of actual obedience or no.—*And a faith in God's mercies through Chriſt Jeſus.*—A very great miſtake indeed! My not including faith in that *repentance*, which I ſay is *indiſpenſably* required —*in order* to faith!

Secondly, You make ſinleſs perfection neceſſary after juſtification, in order to make us meet for glory.—And who does not? Indeed men do not agree in the time. Some believe it is attained before death: ſome, in the article of death: ſome, in an after-ſtate; in the *myſtic*, or the *popiſh* purgatory. But all writers, whom I have ever ſeen till now (the *Romiſh* themſelves not excepted) agree, that we muſt be "fully cleanſed from all ſin," before we can enter into glory.

3. After what has already been allowed, I cannot think it needful, to diſpute farther, on the head of juſtification.—Rather ſuffer me to cloſe this part of our debate, by tranſcribing what I aſſent to, from that clear recapitulation of your ſentiments, which you have given in your 45th and 46th pages.

"Firſt, Juſtification is the act of God, pardoning our ſins, and receiving us again to his favour. This was free in him, becauſe undeſerved by us; unde-

undeſerved, becauſe we had tranſgreſſed his law, and could not, nor even can now, perfectly fulfill it."

2. "We cannot therefore be juſtified by our works, becauſe this would be, to be juſtified by ſome merit of our own. Much leſs can we be juſtified by an external ſhew of religion, or by any ſuperſtitious obſervances.

3. "The life and death of our Lord is the ſole meritorious cauſe of this mercy, which muſt be firmly believed and truſted in by us. Our faith therefore in him, though not more meritorious than any other of our actions, yet has a nearer relation to the promiſes of pardon through him, and is the mean and inſtrument whereby we embrace and receive them."

4. "True faith muſt be lively and productive of good works, which are its proper fruits, the marks whereby it is known.

* 5. "Works really good, are ſuch as are commanded by God (ſpringing from faith) done by the aid of his holy Spirit, with good deſigns, and to good ends. Theſe may be conſidered as internal or external."

* 6. "The inward ones, ſuch as hope, truſt, fear, and love of God and our neighbour, (which may be more properly termed *good diſpoſitions* and [are branches of] ſanctification) muſt always be joined with faith, and conſequently be *conditions preſent* in juſtification—though they are not the means or inſtruments of receiving it."

* 7. "The

* 7. " The outward"—(which are more properly termed good works) " though there be no immediate opportunity of practiſing them, and therefore a ſincere deſire and reſolution to perform them, be ſufficient for the preſent; yet muſt follow after as ſoon as occaſion offers, and will then be neceſſary conditions of preſerving our juſtification."

* 8. " There is a juſtification conveyed to us in our baptiſm, or properly, this ſtate is then begun. But—ſhould we fall into ſins—we cannot regain it without true faith and repentance, which implies (as its fruits) a forſaking of our ſins, and amendment of (our whole) life."

* I have only one circumſtance farther to add, namely, That I am not *newly* convinced of theſe things. For this is the doctrine which I have continually taught for eight or nine years laſt paſt: only, I abſtained from the word *condition*, perhaps more ſcrupulouſly than was needful.

4. With regard to the *conſequences* of my teaching this doctrine, I deſire any who will not account it loſt labour, to conſult with his own eyes, ſeriouſly and in the fear of God, the 3d and 4th *journals*. And if he pleaſes, he may farther read over and compare, from the 25th to the 29th page of my anſwer, with your reply, from the 101ſt (incluſive) to the 104th page.

Among the conſequences you reckoned (in your *Remarks*) beſides *introducing predeſtination, confuſion, preſumption, and deſpair, many very ſhocking*

ſhocking inſtances of all which (your words are) *you give us among your followers*—p. 52, 55—I anſwered, "You ſhould have ſpecified a few of thoſe inſtances; at leaſt the pages where they occur. (Suppoſe, only three of each ſort, out of any, or all the four *journals*) "Till this is done, I can look upon this aſſertion as no other than a flouriſh of your pen."

Upon this you exclaim, *(p. 111.) I muſt beg the reader to obſerve your method of citing my words. Many inſtances of omiſſions he has had already. But here is ſuch a one, as I believe few controverſies can parallel.——Would not any one imagine from the view of theſe words* [*Predeſtination, confuſion, preſumption, and deſpair*] *that they occurred all together in* page 52, *of my* remarks, *and that I obſerved nothing farther concerning this point? Could it be thought, that any thing intervened between the page referred to, and the laſt ſentence? And yet ſo it is, that near three pages intervene!*—Ha! do *near three pages intervene!* Prodigious indeed!—*And this is called an anſwer!*—So it is, for want of a better.

Your buſineſs was to ſhew, that the calviniſtical *notions have not prevailed among the Methodiſts, or that they were no conſequences of unconditional juſtification.*—No, Sir, It was not my buſineſs to ſhew this. It was not my buſineſs to prove the negative; but yours, to prove the affirmative. Mr. *Whitefield* is himſelf a *Calviniſt*. Such therefore doubtleſs are many of his followers. But

Calviniſm

Calvinism has not prevailed at all, among any other of the Methodists (so called,) nor is it to this day any consequence of unconditional justification, in the manner wherein I preach it.

5. You next *take the pains to lay before the reader, an instance or two of confusion*, &c. The first I read thus: p. 11.

"*While we were at the room, Mrs. J. sitting at home, took the bible to read. But on a sudden, threw it away, saying I am good enough. I will never read or pray more. She was in the same mind when I came; often repeating, I used to think, I was full of sin, and that I sinned in every thing I did. But now I know better. I am a good Christian. I never did any harm in my life. I do not desire to be any better than I am; she spake many things to the same effect, plainly shewing, that the spirit of pride and of lies had the full dominion over her.—I asked, do you desire to be healed? She said, I am whole. But do you desire to be saved? She replied, I am saved, I ail nothing, I am happy.*"—*This is one of the fruits of the present salvation and sinless perfection, taught by you among the weak and ignorant.*

I should wonder if the scarecrow of *sinless perfection* was not brought in some way or other. But to the point. You here repeat a relation as from me, and that *in confirmation*, you say, *of your own veracity*, and yet leave out both the beginning of that relation, part of the middle, and the end of it.

I begin

I begin thus (4th Journ. p. 66.) "Sund. 11. I met with a furprizing inſtance of the power of the devil. Theſe words, of all others, ſhould not have been left out, being a key to all that follows. In the middle of the relation, immediately after the words, I am happy, I add, "Yet it was eaſy to diſcern, ſhe was in the moſt violent agony both of body and mind: ſweating exceedingly, notwithſtanding the ſevereſt froſt, and not continuing in the ſame poſture a moment." A plain proof, that this was no inſtance of *preſumption*, nor a *natural* fruit of any teaching whatever.

It ends thus. "About a quarter before ſix the next morning, after lying quiet a while, ſhe broke out, "Peace be unto thee, (her huſband) peace be unto this houſe, the peace of God is come to my ſoul, I know that my Redeemer liveth." And for ſeveral days her mouth was filled with his praiſe, and her talk was wholly of his wondrous works."—Had not theſe words been left out, neither could this have paſt for an inſtance of *deſpair*.—Though ſtill I do not know but it might have ſtood for an *inſtance of confuſion*, &c.

I muſt not forget, that this was cited at firſt, as a proof of my *enthuſiaſm*: as an inſtance of *a private revelation, which* (you ſay) *I ſeem to pay great credit to—repreſenting the conjectures of a woman—whoſe brain appears to have been too much heated, as if they had been owing to a particular*

extar and miraculous ſpirit of propheſy. (Remarks p. 64.) I anſwered, "Deſcant, Sir, as you pleaſe on this *enthuſiaſm*; on the *credit* paid to this *private revelation*; and my repreſenting the *conjectures* of this brain-ſick woman, as owing to a miraculous power of the *ſpirit of prophecy*. And when you have done, I will deſire you to read the paſſage once more; where you will find my expreſs words are (introducing this account.) "Sunday 11. I met with a ſurprizing inſtance of the *power of the devil.*" Such was the credit I paid to this revelation! All which I aſcribe to the Spirit of God is, the enabling her to ſtrive againſt the *power of the devil*, and at length reſtoring peace to her ſoul. (Anſwer, p. 41.)

I was in hopes, you had done with this inſtance. But I am diſappointed. For in your 2d letter I read thus (p. 130.)

The inſtances of enthuſiaſm and preſumption, which your laſt journal had furniſhed me with, remain now to be reviewed. The firſt was, of a private revelation, which you appeared to pay great credit to. You had repreſented every thing the woman had ſpoke in her agony as coming to paſs.—But I had not repreſented any thing ſhe ſpoke then, whether it came to paſs or no, as coming *from the Spirit* of God, but *from the devil.*

You ſay, *When I read this firſt, I was amazed, and—impatient to look again into your journal.*

But

But I had no ſooner done this, but I was ſtill more aſtoniſhed. For you have very grievouſly miſrepreſented the caſe—If I have, then I will bear the blame; but if not, it will light on *your* head.

It is not this *account which you had thus introduced; but another, and a very different one, of what happened a day or two before. Sunday, you mention her as being guilty of groſs preſumption,—which you attribute to the power of the devil. But on Monday and Tueſday the oppoſite revelations happened, which—you relate without the leaſt mark of diffidence or blame.* (p. 131)

I am grieved that you conſtrain me to ſay any more. In the 66th and 67th p. of the laſt journal, I gave an account of Mrs. *Jones*, which I term, "a ſurprizing inſtance of the power of the devil." It includes the occurrences of three days. This you brought as a proof of my enthuſiaſm. I anſwer, "the very words that introduce *this account*," prove it is no inſtance of enthuſiaſm: meaning by *this account* (as I ſuppoſe is plain to every reader,) the following account of Mrs. *Jones*. You reply. *It is not* this *account, which you had thus introduced, but another, and a very different one, of what happened a day or two before.* Sir, it is the whole account of Mrs. *Jones* which I thus introduce; and not *another*; not a *very different* one. And I attribute the agony which ſhe (Mrs. *Jones*) was in; and moſt of the words which ſhe ſpoke, both on *Sunday*,

Monday

Monday and *Tuesday*, not to the Spirit of God, but to the *power of the devil.*

6. The next instance, which you relate as an instance of despair, is that of a young woman of *Kingswood*; which you break off with, "*Take me away*," &c. (p. 112.) But why did you not decypher that, *&c.* Why did you not add the rest of the paragraph? Because it would have spoiled your whole argument. It would have shewn what the end of the Lord was, in permitting that severe visitation. The words are, (Journ. 3. p. 93.) "We interrupted her by calling again upon God, on which she sunk down as before (as one asleep) and another young woman began to roar as loud as she had done. My brother now came in, it being about nine o'clock. We continued in prayer till past eleven: when God in a moment spoke peace into the soul, first, of the first tormented, and then of the other. And they both joined in singing praises to him, who had stilled the enemy and the avenger."

7. I am sorry to find you still affirm, that with regard to the Lord's supper also, I *advance many injudicious, false and dangerous things. Such as*, 1. *That* "*a man ought to communicate, without a sure trust in God's mercy through Christ*, (p. 117.)" You make these as my words; but I know them not.—2. "*That there is no previous preparation* indispensably *necessary, but a desire to receive whatsoever God pleases to give.*"—But I include abundantly more in that desire, than you seem

ſeem to apprehend; even a willingneſs to know and do the will of God.—3. "*That no fitneſs is required at the time of communicating*, (I recite the whole ſentence) *but a ſenſe of our ſtate, of our utter ſinfulneſs and helpleſſneſs! Every one who knows he is fit for hell, being juſt fit to come to Chriſt, in this, as well as in all other ways of his appointment.*"—But neither can this ſenſe of our utter ſinfulneſs and helpleſſneſs ſubſiſt, without earneſt deſires of univerſal holineſs.—*There was another paſſage* (you ſay) *which you choſe to omit.* (p. 118.) Which this was, I do not underſtand. Nor do I perceive any one of theſe dreadful poſitions (as you ſtile them) to be contrary to the word of God.

8. You will likewiſe at all hazards ſtand your ground, as to the charge of *ſtoical inſenſibility*. I anſwered before, (p. 36.) How do you ſupport the charge? *Why thus,—You ſay, the ſervants of God ſuffer nothing.*—And can you poſſibly miſunderſtand theſe words, if you read thoſe that immediately follow? "His body was well nigh torn aſunder with pain. But God made all his bed in his ſickneſs. So that he was continually giving thanks to God, and making his boaſt of his praiſe."

You reply, (118) *If you meant no more than that a man under the ſharpeſt pains, may be thankful to God, why did you call this a ſtrange truth?*—Becauſe I think it is ſo. I think it exceeding ſtrange, that one in ſuch a degree of pain, ſhould be continually giving thanks to God.

God. Not that I suppose him *insensible of his torments.* " His body, I say, was well nigh torn asunder with pain." But the love of God so abundantly overbalanced all pain, that it was nothing to him.

The next instance is as follows. One told you, Sir, I thought last week there could be no such rest as you describe; none in this world wherein we should be so free, as not to desire ease in pain. But God has taught me better. For on Friday and Saturday, when I was in the strongest pain, I never once had one moment's desire of ease (add, but only that the will of God might be done.")

Neither has this any resemblance of *stoical insensibility.* I never *supposed*, that this person did not *feel* pain: (nor indeed that there is any state on earth, wherein we shall not feel it.) But that her soul was filled with the love of God, and thankfully resigned to his will.

Another instance is taken from one of your hymns where are these lines: (p. 119.)

" *Doom if thou canst, to endless pains,*
And drive me from thy face: (add,
But if thy stronger love constrains,
Let me be sav'd by grace.)

This I thought the height of insensibility, extravagance and presumption.——You see nothing of these in it. And yet you explain yourself thus, " *If thou canst deny thyself, if thou canst forget to be gracious, if thou canst cease to be truth and love.*"

love." All which in my opinion, is fixing the charge moſt ſtrongly upon you. For the ſuppoſition that Chriſt can *do theſe things*—Are you in earneſt, Sir? Are you really ignorant, that expreſſions of this kind, do not ſuppoſe he *can*, but quite the reverſe? That they are one of the ſtrongeſt forms of obteſtation, of adjuring God to ſhew mercy, by all his grace, and truth, and love? So far is this alſo from proving the charge of ſtoical inſenſibility.

III. 1. I come now to conſider the point of church-communion, of which you have ſpoke in the beginning of your treatiſe. In the entrance you ſay, *We teach no other doctrine than has always been taught in our church.—Our ſentiments concerning juſtification are reconcileable to our articles, homilies and ſervice.—This I apprehend ſeveral of the Methodiſts have been convinced of, and have* therefore *left our communion entirely.—You give us more inſtances than one of this in your laſt journal.*—(p. 2.) No, not one. Nor did I ever yet know one man, who *therefore left the communion of the church*, becauſe he was convinced that either her articles, homilies or liturgy oppoſed his ſentiments concerning juſtification. Poor Mr. *St.* and Mr. *Simpſon* were induced to leave it, by reaſons of quite another kind.

You add, *We cannot wonder, that ſome Methodiſts, have withdrawn from her,—while they have been uſed to hear doctrines, which they muſt have*

been ſenſible, have no place in her articles and ſervice.---So far from it, that all I know of them are deeply *ſenſible*, the *doctrines they have been uſed to hear* daily, are no other than the genuine doctrines of the church, as expreſt both in her articles and ſervice.

2. But our preſent queſtion turns not on doctrine but diſcipline.——*My firſt buſineſs* (you ſay) *is to conſider, ſome very lax notions of church-communion, which I find in your laſt journal.* P. 26, *you ſay*, "*Our 20th article defines a true church, a congregation of faithful people, wherein the true word of God is preached, and the ſacraments duly adminiſtered*—(p. 3.) The uſe I would willingly make of this definition, (which, obſerve, is not mine, be it good or bad) is to ſtop the boaſting of ungodly men, by cutting off their pretence to call themſelves, *of the church*. But you think, they may call themſelves ſo ſtill. Then let them. I will not contend about it.

But you cannot infer from hence, that my notions of church communion are either lax or otherwiſe. The definition which I occaſionally cite, ſhews nothing of my ſentiments on that head. And for any thing which occurs in this page, they may be ſtrict or looſe, right or wrong.

You add, *It will be requiſite*, (p. 5.) *in order to approve yourſelf a miniſter of our church, that you follow her rules and orders.——That you conſtantly conform to the method of worſhip ſhe has preſcribed,*

prescribed, and study to promote her peace. All this is good and fit to be done. But it properly belongs to the following question.

What led you into such loose notions of church-communion, I imagine, might be, your being conscious to yourself, that according to the strict, just account of the church of England, *you could not with any grace maintain your pretensions to belong still to her.*—Sir, I have never told you yet, what my notions of the church-communion are. They may be wrong, or they may be right, for all you know. Therefore, when you are first supposing that I have told you my notions, and then assigning the reasons of them, what can be said, but that you imagine the whole matter?

3. How far I have *acted agreeably to the rules and orders* of our church, is a farther question. You think I have acted contrary thereto, first, By using *extemporary prayer* in public. *The church*, you say, *has strongly declared her mind on this point, by appointing her excellent liturgy, which you have solemnly promised to use—and no other.*—I know not when or where.—*And whoever—does not worship God in the manner she prescribes—must be supposed to slight and contemn her offices and rules: and therefore can be no more worthy to be called her minister.* (p. 7.)

I do not *slight or contemn the offices* of the church. I esteem them very highly. And yet I do not, at all times, worship God, even in public, in the very terms of those offices. Nor yet

do I knowingly *ſlight or contemn her rules.* For it is not clear to my apprehenſion, that ſhe has any rule which forbids uſing extemporary prayer, ſuppoſe between the morning and evening ſervice. And if I am *not worthy to be called her miniſter* (which I dare by no means affirm myſelf to be) yet *her miniſter I am*, and muſt always be, unleſs I ſhould be judicially depoſed from my miniſtry.

Your ſecond argument is this. "If you ſuppoſe the ſcripture enjoins you to uſe extemporary prayer, then you muſt ſuppoſe our liturgy to be inconſiſtent with ſcripture, and conſequently unlawful to be uſed." That does not follow: unleſs I ſuppoſed the ſcripture to enjoin, to uſe extemporary prayer, *and no other.* Then it would follow, that a form of prayer was inconſiſtent with ſcripture. But this I never did ſuppoſe.

Your third argument is to this effect; "You act contrary to the rule of the church. Allow ſhe in the wrong: yet while you break her rule, how do you act as her miniſter?" It ought to be expreſſed, *how are you her miniſter?* For the concluſion to be proved is, That I am not her miniſter.

I anſwer, 1. I am not convinced, as I obſerved before, that I do hereby *break her rule.* 2. If I did, yet ſhould I not *ceaſe* to be her miniſter, unleſs I were formally *deprived.* 3. I

now

now *actually do* continue in her communion, and hope that I always ſhall.

4. You object farther, " That I diſobey the governors of the church." I anſwer, I both do, and will obey them in all things, where I do not apprehend there is ſome particular law of God to the contrary.——*Here*, you ſay, *you confeſs that in ſome things you do not, and cannot obey your governors* (p. 8.)——Did I *confeſs this?* Then I ſpoke raſhly and fooliſhly: for I granted more than I can make good.—I do certainly apprehend, that the law of God requires me, both to preach and (ſometimes) to pray *extempore*. Yet I do not know that I diſobey the governors of the church herein. For I do not know, that they have forbidden me to do either.

But your *behaviour and method of teaching is irregular.—Have you any warrant from ſcripture for preaching* up and down thus?—I think I have: I think God hath called me to this work *by the laying on of the hands of the preſbytery*, which directs me how to obey that general command, *While we have time, let us do good unto all men.*

But we ought to do this agreeably to our reſpective ſituations, and not break in upon each other's provinces.—Every private man may take upon himſelf the office of a magiſtrate—and quote this text as juſtly as you have done, (p. 9.) No. The private man is not called to the office of a *magiſtrate*; but I am to the office of a *preacher.—You was indeed authorized to preach the goſpel: but it was*

in the congregation to which you ſhould be lawfully appointed.—Whereas you have many years preached in places whereunto you was not lawfully appointed; nay, which were intruſted to others, who neither wanted nor deſired your aſſiſtance.

Many of them wanted it enough, whether they deſired it or no. But I ſhall not now debate that point. I rather follow you to the firſt of the *Farther Appeal*, where this objection is conſidered.

5. "Our church (it was ſaid) has provided againſt this preaching up and down, in the ordination of a prieſt, by *expreſly limiting* the exerciſe of the powers then conferred upon him, to the *congregation* where he ſhall be lawfully appoined thereunto."

I anſwered, 1. "Your argument proves too much. If it be allowed juſt as you propoſe it, it proves, that no prieſt has authority either to preach or adminiſter the ſacrament in any other than his own congregation." *Farther Appeal*, p. 84.

You reply, *Is there no difference between a thing's being done occaſionally—and its being done for years together?*—Yes a great one. And more inconveniencies may ariſe from the latter than from the former. But this is all wide: it does not touch the point. Still if our church does *expreſly limit* the exerciſe of the ſacerdotal powers, to *that congregation* whereunto each prieſt ſhall be appointed; this precludes him from exerciſing

exercising those powers *at all*, in any other than *that congregation.*

I answered, 2. " Had the powers conferred been so *limited* when I was ordained priest, my ordination would have signified just nothing. For I was not *appointed to any congregation* at all: but was ordained as a member of that " college of divines," (so our statutes express it) " founded to overturn all heresies, and defend " the catholic faith."

You reply, " I presume it was expected you should either continue at your college, or enter upon some regular cure."—Perhaps so; but I must still insist, that if my sacerdotal powers had been then *expressly limited* to *that congregation* whereunto I should be *appointed*, my ordination would have *signified nothing*. I mean, I could never, in virtue of that ordination, have exercised those powers at all: seeing I never was appointed to any single congregation: at least, not till I went to *Georgia.*

I answered, 3. " For many years after I was ordained priest, this limitation was never heard of. I heard not one syllable of it, by way of objection to my preaching up and down, in *Oxford* or *London*, or the parts adjacent: in *Gloucestershire* or *Worcestershire*: in *Lancashire*, *Yorkshire*, or *Lincolnshire*. Nor did the strictest disciplinarian scruple suffering me to exercise those powers wherever I came."

You

You reply, *There is great difference between preaching occaſionally—with the leave of the incumbent, and doing it conſtantly without their leave.* I grant there is; and there are objections to the latter, which do not reach the former caſe. But they do not belong to this head. They do not in the leaſt affect this conſequence, " If every prieſt, when ordained, is *expreſly limited*, touching the exerciſe of the power then received, to *that congregation* to which he ſhall be appointed; then is he precluded by this *expreſs limitation*, from preaching, with or without the incumbent's leave, in *any other congregation* whatever."

I anſwered, 4. " Is it not, in fact, univerſally allowed, that every prieſt, as ſuch, has a power, in virtue of his ordination, to preach—in any congregation, where the curate deſires his aſſiſtance?"

You reply to this by what you judge a parellel caſe. But it does not touch the *reſtriction* in queſtion. Either this does, or does not *expreſly limit* the exerciſe of the powers conferred upon a prieſt in his ordination, to *that congregation* whereunto he ſhall be appointed. If it does not, I am not condemned by this; however faulty I may be on a thouſand other accounts. If it does, then is every prieſt condemned who ever preaches out of the *congregation to which he is appointed.*

Your parallel caſe is this—*Becauſe a man does not*

not offend againſt the law of the land, when I prevail upon him to teach my children.—Therefore *he is impowered to ſeize* (read, he does not offend againſt the law of the land in ſeizing) *an apartment in my houſe, and againſt my will and approbation to continue therein, and to direct and dictate to my family!* p. 11.

An exact parallel indeed!—When therefore I came to live in St. *Luke*'s pariſh, was it juſt the ſame thing as if I had *ſeized an apartment in Dr.* Buckley's *houſe?* And was the *continuing therein againſt his will and approbation* (ſuppoſing it were ſo) preciſely the ſame, as if I had continued *in his houſe*, whether he would or no? Is the one exactly the ſame *offence againſt the law of the land* as the other? Once more. Is the warning *ſinners* in *Moorfields*, to flee from the wrath to come, the very ſame with directing the Dr.'s *family, under his own roof?*—I ſhould not have anſwered this, but that I was afraid you would conclude, it was unanſwerable.

I anſwered the former objector, 5. "Before thoſe words which you ſuppoſe to imply ſuch a reſtraint—were thoſe ſpoken without any reſtraint or limitation at all, which I apprehend to convey an indelible character, receive the Holy Ghoſt, for the office and work of a prieſt in the church of God, now committed unto thee, by the impoſition of our hands."

You reply, *The queſtion is not, whether you are in orders, or not?* p. 12.—I am glad to hear it.

I really thought it was.—*But whether you have acted ſuitably to the directions or rules of the church of* England.—Not ſuitably to that rule, if it were ſtrictly to be interpreted, of preaching only in a ſingle congregation. But I have given my reaſons, why I think it cannot be ſo interpreted. And thoſe reaſons I do not ſee that you have invalidated.

I would only add, If I am in orders, if I am a miniſter ſtill, and yet not a miniſter of the church of *England*, of what church am I a miniſter? Whoever is a miniſter at all, is a miniſter of ſome particular church. Neither can he ceaſe to be a miniſter of that church, till he is caſt out of it by a judicial ſentence. Till therefore I am ſo caſt out (which I truſt will never be) I muſt ſtile myſelf, a miniſter of the church of *England*.

6. Your next objection is, *You not only erect bands, which, after the* Moravians, *you call the united ſociety*, but alſo *give out tickets to thoſe that continue therein.*—Theſe bands, you think, *have had very bad conſequences—as was to be expected—when weak people—are made leaders—of their brethren, and are ſet upon expounding ſcripture.*—Ibid.

You are in ſome miſtakes here. For, 1. *The bands* are not called *the united ſociety*. 2. The *united ſociety* was originally ſo called, not after the *Moravians*, but becauſe it conſiſted of ſeveral ſmaller ſocieties *united together*. 3. Neither the bands, nor the leaders of them, as ſuch, are

ſet

ſet upon expounding ſcripture. 4. The good conſequences of their meeting together *in bands*, I know: but the *very bad conſequences* I know not.

When any members of theſe, or of the *united ſociety*, are proved to live in known ſin, we then mark and avoid them; we ſeparate ourſelves from every one that walks diſorderly. Sometimes, if the caſe be judged infectious (though rarely) this is openly declared. And this you ſtile *excommunication*, and ſay, *Does not every one ſee a ſeparate eccleſiaſtical ſociety or communion?* p. 13.—No. This ſociety does not *ſeparate* from the *communion* of the reſt of the church of *England*. They *continue ſtedfaſtly* with them, both *in the apoſtolical doctrine, and in the breaking of bread, and in prayers* (which neither Mr. *St.* nor Mr. *Si.* does: nor the gentleman who writes to you in favour of the *Moravians:* who alſo writes preſſingly to me, to *ſeparate* myſelf from the church) a ſociety *over which you had appointed yourſelf a governor.*—No: ſo far as I governed them, it was at their own intreaty.—*And took upon you all the ſpiritual authority, which the very higheſt church governor could claim.*—What! at *Kingswood?* In *February* 1740-1? Not ſo. I took upon me no other authority (then and there at leaſt) than any ſteward of a ſociety exerts by the conſent of the other members. I did neither more nor leſs than declare,

that they who had broken our rules, were no longer of our ſociety.

Can you pretend that you received this authority from our church?—Not by ordination; for I did not exert it as a *prieſt:* but as one whom that ſociety had voluntarily choſen to be at the head of them.—*Or that you exerciſed it in ſubjection, or ſubordination to her lawful governors?*—I think ſo; I am ſure I did not exerciſe it in any deſigned oppoſition to them.—*Did you ever think proper to conſult or adviſe with them, about fixing the terms of your communion?*—If you mean, about fixing the rules of admitting or excluding from our ſociety: I never did think it either needful or proper. Nor do I, at this day.

How then will you vindicate all theſe powers?—*All theſe* are, "Declaring thoſe are no longer of our ſociety." *Here is a manifeſt congregation. Either it belonged to the church of* England, *or not.*——*If it did not—you ſet up a ſeparate communion againſt her. And how then are you injured, in being thought to have withdrawn from her?*—I have nothing to do with this. The antecedent is falſe. Therefore the conſequent falls of courſe.—*If it did belong to the church, ſhew where the church gave you ſuch authority of controuling and regulating it?*—Authority of putting diſorderly members out of that ſociety? The ſociety itſelf gave me that authority. *What private clergyman can plead her commiſſion, to be thus a judge and ordinary, even in his*

his own parish?—Any clergyman or layman, without pleading her commission, may be thus a judge and ordinary. *Are not these powers inherent in her governors, and committed to the higher order of her clergy?*—No; not the power of excluding members from a private society,—unless on supposition of some such rule as ours is, viz. "That if any man separate from the church, he is no longer a member of our society."

7. But you have more proof yet. *The grand jury in* Georgia *found, that you had called yourself ordinary of* Savannah. *Nor was this fact contradicted even by those of the jury, who you say wrote in your favour. So that it appears, you have long had an inclination, to be independent and uncontrouled.*——This argument ought to be good; for it is far fetched. The plain case was this. That grand jury did assert, "That in Mr. *Causton*'s hearing, I had called myself ordinary of *Savannah*." The minority of the jury, in their letter to the trustees, refuted the other allegations particularly: but thought this so idle an one, that they did not deign to give it any farther reply, than

"As to the eighth bill we are in doubt, as not well knowing the meaning of the word *ordinary*." See 1 Journal, p. 47. 49.

You add, *I appeal to any reasonable man, whether you have not acted as an* ordinary; *nay, a* bishop *in* Kingswood.——If you mean, in "declaring those diforderly members were no longer of that society."

ciety." I admit your appeal, whether I therein acted as a *bishop*, or as any *steward* of a society may. *Nay, you have gone far beyond the generality of the dissenters themselves; who do not commit the power of excommunication (and appointed to preach*—that is another question) *to the hands of any private minister.*—The *powers of excommunication.*—True; but this was not *excommunication*, but a quite different thing.

How far, in what circumstances, and in what sense, I have *appointed men to preach*, I have explained at large in the third part of the *Farther Appeal*. But I wait for farther light; and am ready to consider, as I am able, whatever shall be replied to what is there advanced.

8. Your general conclusion is, *Whatever your pretences or professions may be, you can be looked upon by serious and impartial persons, (not as a* member, *much less a* minister *of the church of* England.) *but as no other than an enemy to her constitution, worship and doctrine, raising divisions and disturbances in her communion*, (p. 76.)—*And yet you say*—"*I cannot have greater regard to her rules*"—"*I dare not renounce communion with her.*" (p. 15.)

* I do say so still. I cannot have a greater regard to any *human rules*, than to follow them in all things, unless where I apprehend there is a *divine* rule to the contrary. I dare not *renounce communion* with the church of *England*. As a *minister*, I teach her doctrines. I use her offices. I conform

I conform to her rubricks. I suffer reproach for my attachment to her. As a private *member* I hold her doctrines. I join in her offices, in prayer, in hearing, in communicating. I *expect* every reasonable man, touching these facts, to *believe his own eyes and ears*.—But if these facts are so, how dare any man of common sense, charge me with *renouncing* the church of *England?*

9. Use ever so many exaggerations, still the whole of this matter is, 1. I often use extemporary prayer. 2. Wherever I can, I preach the gospel. 3. Those who desire to *live the gospel* I advise how to watch over each other, and to put from them such as walk disorderly. Now whether these things are, on other considerations, right or wrong, this single point I must still insist on; "All this does not prove, either that I am no *member*, or that I am no *minister* of the church of *England*." Nay, nothing can prove, I am no *member* of the church, till I either am *excommunicated*, or *renounce* her communion, and no longer join in her doctrine, and in the breaking of bread, and in prayer. Nor can any thing prove, I am no *minister* of the church, till I either am *deposed* from my ministry, or *voluntarily renounce* her, and wholly cease to teach her doctrines, use her offices, and obey her rubricks for conscience sake.

However I grant, that whatsoever is *urged on this head, deserves my most serious consideration.*

And

And whenſoever I am *convinced*, that by taking any *methods*, more or leſs *different* from thoſe I now take, I may better *conſult the honour of religion, and be able to do more good in the world*; by the grace of God, I ſhall not perſiſt in theſe one hour, but inſtantly chuſe the more excellent way.

IV. 1. What you urge on the head of *enthuſiaſm* alſo, I think *deſerves my moſt ſerious conſideration*. (You may add, *and preſumption*. I let it drop once more; becauſe I do not love tautology; and becauſe I look upon preſumption to be eſſential to enthuſiaſm, and conſequently contained therein.) I will therefore weigh what you advance concerning it, and explain myſelf ſomething more at large.

I am to examine, you ſay, (p. 120.) *How far you have cleared yourſelf of enthuſiaſm. My account of this you ſet down, making as many alterations and omiſſions as there are lines*—Perhaps more; for I never deſigned to recite the whole, but only the material part of it. *If you did not wholly approve of it, why would you not let me know, what you diſliked in it?*—Becauſe I do not love many words. Therefore when the argument ſtood thus: "He that does this is an enthuſiaſt: but you do this:" I was generally content with anſwering the 2d propoſition, and leaving the firſt as I found it.

I laid this charge againſt you and the Methodiſts in general: between you every part of the character has

has been verified.—I anſwer for one; let the reſt anſwer for themſelves,—if they have not better employment.

That the queſtion between us may be the more fully underſtood, I ſhall briefly compare together, 1. Your remarks. 2. My anſwer. 3. Your reply: though ſtill I cannot promiſe to repeat your words at length.

2. You remark (p. 60.) *Though you would be thought an enemy to enthuſiaſm and preſumption, —yet in both you are far from being inferior to the* Moravians, *or indeed to any others:* [ſtrong aſſertions! *not inferior to* any others? Not to the *French* prophets, or *John* of *Leyden?*] 1. *Enthuſiaſm is, a falſe perſuaſion of an extraordinary divine aſſiſtance, which leads men to ſuch conduct, as is only to be juſtified by the ſuppoſition of ſuch aſſiſtance.* I anſwer, (p. 38.) "Before this touches me, you are to prove (which I conceive you have not done yet) that my conduct is ſuch, as is only to be juſtified by the ſuppoſition of ſuch aſſiſtance." You reply (p. 120.) *This, I think, is proved in the preceding tract.*—I think not. Let men of candour judge.—Yet I am perſuaded, there was ſuch an aſſiſtance at ſome times. You have alſo to prove, that this was *a falſe* perſuaſion.

You remark, 2. *An enthuſiaſt is then ſincere, but miſtaken.* (p. 61.) I anſwered, "That I am miſtaken, remains to be proved." You reply, *The world*

world muſt judge. Agreed, if by the world you mean, men of reaſon and religion.

You remark, 3. *His intentions muſt be good: but his actions will be moſt abominable.* I anſwered,—"What actions of mine are moſt abominable?" You reply, *The world muſt be judge, whether your public actions have not been—in many reſpects abominable.* I am glad the charge ſoftens. I hope by and by you will think they are only abominable in ſome reſpects.

You remark 4. *Inſtead of making the word of God—the rule of his actions, he follows only ſecret perſuaſion or impulſe.*—I anſwered, "I have declared again and again, that I make the word of God the rule of all my actions, and that I no more follow any *ſecret impulſe* inſtead thereof, than I follow *Mahomet* or *Confucius.*" You reply (p. 121.) *You fall again into your ſtrain of boaſting, as if declarations could have any weight againſt facts; aſſert, that "you make the word of God the rule of all your actions," and that I "perhaps do not know many perſons."*——Stop, Sir. You are ſtepping over one or two points, which I have not done with.

You remark, 5. *Inſtead of judging of his ſpiritual eſtate, by the improvement of his heart, he reſts only on extaſies,* &c.—I anſwered, "Neither is this my caſe. I reſt not on them at all. I judge of my ſpiritual eſtate, by the improvement of my heart and the tenor of my life conjointly."

jointly." To this I do not perceive you reply one word. Herein then I am not an enthuſiaſt.

You remark, 6. *He is very liable to err—not conſidering things coolly and carefully.* I anſwered, "So indeed I am: I find it every day more and more. But I do not yet find, that this is owing to my want of *conſidering things coolly and carefully.* Perhaps you do not know many perſons (excuſe my ſimplicity in ſpeaking it) who more carefully conſider every ſtep they take (p. 39.) Yet I know I am not cool or careful enough. May God ſupply this and all my wants!" You reply, *Your private life I have nothing to do with:* and then enlarge on my *method of conſulting ſcripture,* and of uſing lots: of both which by and by. But mean time, obſerve this does not affect the queſtion. For I neither caſt lots, nor uſe that method at all, till I have conſidered things with all the care I can. So that, be, this right or wrong, it is no manner of proof, that I do not "carefully conſider every ſtep I take."

But how little did I profit by begging your excuſe, ſuppoſe I had ſpoken a word unguardedly? O Sir, you put me in mind of him who ſaid, "I know not to ſhew mercy!" You have need never to fight, but when you are ſure to conquer: ſeeing you are reſolved neither to give nor take quarter.

You remark, 7. *He is very difficult to be convinced by reaſon and argument, as he acts upon a ſuppoſed principle ſuperior to it, the direction of God's Spirit.*

Spirit. I anſwered, "I am very difficult to be convinced by dry blows or hard names.—But not, by reaſon or argument. At leaſt that difficulty cannot ſpring from the cauſe you mention. For I claim no other direction of God's Spirit than is *common* to all believers."

You reply (p. 124) 1.—*I fear this will not be eaſily reconcileable to your paſt pretences and behaviour.* I believe it will; in particluar to what I ſpeak of the light I received from God in that important affair. (1 Journal p. 37.) But as to the directions, in general of the Spirit of God, we very probably differ in this; you apprehend thoſe directions to be extraordinary, which I ſuppoſe to be common to all believers.

You remark, 8. *Whoever oppoſes him will be charged with reſiſting or rejecting the Spirit.* I anſwered, "What! Whoever oppoſes me, John Weſley?---Do I charge every ſuch perſon with *rejecting the Spirit?* No more than I charge him with robbing on the highway.——Do I charge *you* with rejecting the Spirit?" You reply, *You deny that you charge the oppoſers with rejecting the Spirit, and affirm, that you never ſaid or thought, that what you do is to be accounted the work of God.* Here you blend different ſentences together, which I muſt conſider apart, as they were written. And firſt, where do I charge you with rejecting the Spirit? If I charge whoever oppoſes me with this, undoubtedly I charge you. If I do not charge you, that propoſition is falſe; I do

I do not ſo charge whoever oppoſes me. Your next words are, *You affirm that you never ſaid or thought, that what you do is be accounted the work of God.—If it be the work of God, you need not deny the other point.*—Yes, Sir: whether it be or no, I muſt ſtill deny, that I ever charged you with rejecting the Spirit in oppoſing me.

You remark, 9. *His own dreams muſt be regarded as oracles.*---I anſwered, "Whoſe? I deſire neither my dreams nor my waking thoughts, may be regarded at all, unleſs juſt ſo far as they agree with the oracles of God." To this alſo you make no reply.

You remark, 10. *However wild—his behaviour may be, whatevr he—does, is to be accounted the work of God.* It was to this I anſwered, "I never ſaid ſo of what I do: I never thought ſo." This anſwer was ill expreſſed. And I might have foreſeen, you would hardly fail, to make your advantage of it. I muſt therefore explain myſelf upon it a little farther. You ſaid, "An enthuſiaſt accounts *whatever he does* to be the work of God." I ſhould have ſaid, "but I do not account *whatever I do* to be the work of God." What that is, which I do account his work, will be conſidered by and by.

You remark, 11. *He talks in the ſtile of inſpired perſons.* I anſwered, "No otherwiſe inſpired, than you are, if you love God." You reply, (p. 126.) *The point was not, whether you are actually inſpired, but whether you have talked in the ſtile of thoſe*

thoſe who were ſo. That was ſo much the point, that if it were allowed, it would overturn your whole argument. For if I was inſpired (in *your* ſenſe) you could not term that inſpiration enthuſiaſm without blaſphemy: but you again miſtake my words. The plain meaning of them is, that I talk in the ſtile of thoſe perſons, who are "no otherwiſe inſpired than you are, if you love God."

You remark, 12. *He applies ſcripture phraſes to himſelf, without attending to their original meaning, or once conſidering the difference of times and circumſtances.* (p. 62.) I anſwered, "I am not conſcious of any thing like this. I apply no ſcripture phraſe (p. 39) either to myſelf or any other, without carefully conſidering both the *original meaning*, and the *ſecondary* ſenſe, wherein, allowing for different times and circumſtances, it may be applied to ordinary Chriſtians." You reply, *This alſo you deny to have done; holding however ſome* ſecondary *ſenſe, (what it is you have not told us) in which ſcripture phraſes may—be applied to ordinary Chriſtians.* I have largely told you, what I mean by, a *ſecondary* ſenſe, in the firſt part of the *Farther Appeal*. You add, (p. 126.) *many things which were truly written of the preaching of Chriſtianity at firſt, you have vainly applied to yourſelves.* Sir, I am to anſwer only for myſelf: as I will for that expreſſion, *Behold the day of the Lord is come; he is again viſiting and redeeming his people!*

3. I come

3. I come now to what you expatiate upon at large, as the two grand inſtances of enthuſiaſm. The firſt is plainly this. * At ſome rare times, when I have been in great diſtreſs of ſoul, or in utter uncertainty how to act, in an important caſe, which required a ſpeedy determination: after uſing all other means that occurred, I have caſts lots, or opened the bible. And by this means I have been relieved from that diſtreſs, or directed in that uncertainty.

Inſtances of this kind occur in the 12. 14. 15. 28. and 88th pages of the third journal: as alſo in the 27. 28. and 80th page of the laſt journal. I deſire any who would underſtand this matter throughly, to read thoſe paſſages as they ſtand at length.

As to the particular inſtances, I would obſerve, 1. That with regard to my firſt journey to *Briſtol*, you ſhould in any wiſe have ſet down thoſe words, that preface the ſcriptures there recited. "I was intreated, in the moſt preſſing manner, to come to *Briſtol* without delay. This I was not at all forward to do: and perhaps a little the leſs inclined to it—becauſe of the remarkable ſcriptures which offered, as often as we enquired touching the conſequence of this removal: though whether this was permitted only for the trial of our faith, God knoweth, and the event will ſhew."—From the ſcriptures afterwards recited, ſome inferred, that the event, they apprehended, was yet afar off.—I infer nothing at all.

I ſtill

I ſtill know not how to judge; but leave the whole to God.—* This only I know, that the continual expectation of death, was then an unſpeakable bleſſing to me: that I did not dare, knowingly, to waſte a moment, neither to throw away one deſire on earthly things: thoſe words being ever uppermoſt in my thoughts, and indeed frequently on my tongue,

E'er long, when ſov'reign wiſdom wills
My ſoul an unknown path ſhall tread,
Shall ſtrangely leave, who ſtrangely fills
This frame, and waft me to the dead.
O what is death? 'Tis life's laſt ſhore,
Where vanities are vain no more:
Where all purſuits their goal obtain,
And life is all re-touch'd again.—

I obſerve, 2. That in two other of thoſe inſtances, (3*journ.* p. 12 and 14.) it is particularly mentioned, that "I was troubled;" and that by the ſeaſonable application of thoſe ſcriptures, that trouble was entirely removed. The ſame bleſſing I received (ſo I muſt term it ſtill) from the words ſet down in the 88th page: and in a yet higher degree, from that exceeding, oppoſite ſcripture mentioned in the 80th p. of the laſt journal.

I obſerve, 3. That at the times to which your other citations refer, I was utterly uncertain how to act, in points of great importance, and ſuch as

as required a speedy determination: and that by this means my uncertainty was removed, and I went on my way rejoicing, *Jo.* 3. p. 12. 15. *Jo.* 4. p. 27, 28.

My *own experience* therefore, which you *think* should *discourage me for the future* from any thing of this kind, does on the contrary greatly encourage me herein; since I have found much benefit, and no inconvenience: unless perhaps this be one, that you *cannot acquit me of enthusiasm:* add, if you please, and presumption.

But you ask, *Has God ever commanded us to* do *thus?* I believe he has neither commanded nor forbidden it in scripture. But then remember, *That scripture* (to use the words which you cite, from *our learned and judicious* Hooker) *is* not *the only rule of all things, which in this life, may be done by men*—All I affirm concerning this, is, *That it may be done*; and that I have in fact, received *assistance* and *direction* thereby.

4. I give the same answer to your assertion, (p. 123.) that we are not ordered in scripture to decide any point in question by *lots*. You allow indeed, there are *instances of this in scripture*; but affirm, these *were miraculous: nor can we without presumption* (a species of enthusiasm) *apply this method.* I want proof of this: bring one plain text of scripture, and I am satisfied.—*This, I apprehend, you learned from the* Moravians—I did; though 'tis true, Mr. *Whitefield* thought I went too far therein.—*Instances of the same occur in*

your journals. I will mention only one. It being debated when you ſhould go to Briſtol, *you ſay, "We at length all agreed, to decide it by lot. And by this it was determined, I ſhould go."* (Jo. 3. p. 28.) *Is this your way of carefully conſidering every ſtep you take? Can there be greater raſhneſs and extravagance? Reaſon is thus in a manner rendered uſeleſs: prudence is ſet aſide, and affairs of moment left to be determined by chance!* p. 124.

So this you give as a genuine inſtance of my proceedings—And, I ſuppoſe, of your own fairneſs and candour! "We agreed at length, to decide it by lot." True; at *length:* after a debate of ſome hours; after carefully hearing and weighing coolly, all the reaſons which could be alledged on either ſide; "Our brethren ſtill continuing the diſpute, without any probability of their coming to one concluſion, "we at length (the night being now far ſpent) all agreed to this." *Can there be greater raſhneſs and extravagance?*—I cannot but think there can. *Reaſon is thus in a manner rendered uſeleſs.* No: we had uſed it as far as it could go: from *Saturday, March* 17, (when I received the firſt letter) to *Wedneſday* 28, when the caſe was laid before the ſociety. *Prudence is ſet aſide:* Not ſo: but the arguments here were ſo equal, that ſhe ſaw not how to determine:—*And affairs of moment left to be determined by chance!* By chance? What a blunder then is that, *The lot is caſt into the lap; but the whole diſpoſal thereof is of the Lord!*

* This

* This I firmly believe is truth and reaſon, and will be to the end of the world. And I therefore ſtill ſubſcribe to that declaration of the *Moravian* church (laid before the whole body of divines in the univerſity of *Wirtemberg*, and not by them accounted *enthuſiaſm*) " We have a peculiar eſteem for *lots*, and accordingly uſe them both in public and private, to decide points of importance, when the reaſons brought on each ſide, appear to be of equal weight. And we believe th s to be then the only way, of wholly ſetting aſide our own will, of acquitting ourſelves of all blame, and clearly knowing what is the will of God." Jo. 2. p. 81.

5. You next *remarked* ſeveral *inſtances* of my enthuſiaſm. The firſt was, That of Mrs. *Jones*. The next ran thus. *Again, you ſay*, " I expounded out of the fulneſs that was given me." (p. 64.) I anſwered, " I mean, I had then a *fuller*, deeper ſenſe (of what I ſpoke) than I *ordinarily* have." (p. 41.) But if you ſtill think, *It would have been more decent to have ſaid, according to the beſt of my power and ability, with God's aſſiſtance, I expounded*; I will ſay ſo another time.

With regard to the third *inſtance* of enthuſiaſm, you *remarked, If you would not have us look on this as miraculous, there is nothing in it worthy of being related*, p. 64.—I anſwered, " It may be ſo. Let it paſs then as a trifle not worth relating; but ſtill it is no proof of enthuſiaſm. For

I would not have you look upon it as miraculous —But as a ſignal inſtance of God's particular providence, p. 42." How friendly and generous is your reply! *You ſeem aſhamed of it—I am glad you give this fooling up, and hope for the future, you will treat your readers better.* (p. 131.) Sir, I am not *aſhamed of it*; nor ſhall I ever give *this fooling* up, till I give up the bible. I ſtill look upon this " as a ſignal inſtance of God's particular providence"—But *how is this conſiſtent with yielding it to be a trifle?* (p. 132.) My words do not imply, that I *yield* it ſo to be. Being urged with the dilemma, " Either this is related as miraculous, (and then it is enthuſiaſm) or it is not worth relating:" I anſwered (to avoid drawing the ſaw of controverſy) " Let it paſs then as a trifle not worth relating. But ſtill, (if it be a trifle, which I *ſuppoſe*, not grant) it is no proof of enthuſiaſm. For I would not have you look upon it as miraculous."

And yet I believe I yielded too much, and what might too much favour your aſſertion, that *there is a great difference between particular providences and ſuch extraordinary interpoſitions.*— Pray, Sir, ſhew me what this difference is. It is a ſubject that deſerves your cooleſt thoughts— *I know no ground—to hope or pray for ſuch immediate reliefs.—Theſe things muſt be repreſented either as common accidents or as miracles.* I do not throughly underſtand your terms. What is a common *accident?* That a ſparrow falls to the ground?

ground? Or something more inconsiderable than the hairs of your head? Is there no medium between accident and miracle? If there be, what is that medium?—When we are agreed with regard to these few points, I shall be glad to resume the subject.

6. The fourth instance of my enthusiasm was this, that I *related judgments inflicted on my opposers*. As to Mr. *Molther*, I must observe once more, that I do believe there was a particular providence in his sickness. But I do not believe, (nor did I design to insinuate) that it was a judgment, for opposing *me*.

You go on. *Again, you mention* "*as an awful providence, the case of a poor wretch who was last week cursing and blaspheming, and had boasted to many, that he would come again on* Sunday, *and no man should stop his mouth then—But on* Friday *God laid his hand upon him, and on* Sunday *he was buried.*" (p. 66.) I answered, "I look on this as a manifest judgment of God, on a hardened sinner, for his complicated wickedness. (p. 42.) You reply, p, 133. *Add, if you please*, "*His labouring with all his might to hinder the word of God.*" *Here therefore is a confest judgment, for his opposition to you.*—There is, for his *thus* opposing with curses and blasphemy. This was part of his complicated wickedness. Here then you *think I plead guilty*.—Not of *enthusiasm*; till you prove, this was not "an awful providence."

Again. " *One was just going to beat his wife (which he frequently did) when God smote him in a moment, so that his hand dropped, and he fell down upon the ground, having no more strength than a new-born child.*" *Have we any warrant either from scripture, or the common dispensations of providence, to interpret misfortunes of this nature as judgments?* p. 67. I answered, " Can you, Sir, consider this, as one of the common dispensations of providence? Have you known a parallel one in your life? But it was never cited by me (as it is by you) as an immediate punishment on a man for *opposing me.* p. 42.—You reply, *As if what is not common, or what I have not known, must be a miraculous judgment.*—I believe it was, whether miraculous or no, a judgment mixed with mercy.

You now add to the rest the following instance: " One *John Haydon*, a man of a regular life and conversation, being informed, that *people fell into strange fits at the* societies, came to see and judge for himself. But he was still less satisfied than before; insomuch that he went about to his acquaintance one after another, and laboured above measure to convince them, it was a delusion of the devil. We were going home, when one met us in the street, and informed us, that *J. H.* was fallen raving mad. It seems he had sat down to dinner, but had a mind first to end the sermon on salvation by faith. In reading the last page he changed colour, fell off his chair,

chair, and began screaming terribly, and beating himself against the ground. The neighbours were alarmed, and flocked into the house. I came in and found him upon the floor, the the room being full of people, whom his wife would have kept without, but he cried aloud, No; let them all come; let all the world see the just judgment of God. Two or three men were holding him as well as they could. He immediately fixed his eyes upon me, and cried, Ay, this is he, who I said was a deceiver of the people. But God has overtaken me. I said, it was all a delusion. But this is no delusion. He then roared out, O thou devil! Thou cursed devil! Yea, thou legion of devils! Thou canst not stay! Christ will cast thee out. I know his work is begun. Tear me to pieces if thou wilt, but thou canst not hurt me. He then beat himself against the ground again, his breast heaving at the same time, as in the pangs of death, and great drops of sweat trickling down his face. We all betook ourselves to prayer. His pangs ceased, and both his body and soul were set at liberty." *Jo.* 3. p. 44.

If you had pleased, you might have added from the next paragraph, " Returning to *J. H.* we found his voice was lost, and his body weak as that of an infant. But his soul was in peace, full of love, and rejoicing in hope of the glory of God."

You subjoin, *this you may desire for ought I know, to pass as a trifle too.* (p. 134.) No: it is so terrible an instance of the judgment of God, (tho' at length *mercy rejoiced over judgment*) as ought never to be forgotten by those who fear God, so long as the sun or moon endureth.

7. The account of people falling down in fits you cite as a fifth instance of my enthusiasm: it being *plain*, you say, that I *look upon both the disorders, and the removals of them to be supernatural.* (p. 67.) I answered, "It is not quite plain. I look upon some of these cases, as wholly natural: on the rest, as mixt: both the disorders and the removals, being partly natural and partly not." (p. 43.) You reply, *It would have been kind, to have let us know your rule, by which you distinguish these.* —I will. I distinguish them, by the circumstances, that precede, accompany, and follow. *However some of these you here allow, to be in part, supernatural. Miracles therefore are not wholly ceased.* Can you prove they are? By scripture, or reason? — You then refer to two or three cases related in the 42d and 43d pages of the third journal. I believe there was a *supernatural* power, on the minds of the persons there mentioned, which occasioned their bodies to be so affected by the *natural* laws of the vital union. This point therefore you have to prove, or here is no enthusiasm; that there was no *supernatural* power in the case.

Hereon

Hereon you remarked, *You leave no room to doubt that you would have theſe caſes conſidered, as thoſe of the demoniacks in the new Teſtament, in order, I ſuppoſe, to parallel your ſuppoſed cures of them, with thoſe higheſt miracles of Chriſt and his diſciples, the caſting out devils*—(R. p. 68.) I anſwered, " I ſhould once have wondered at your making ſuch a ſuppoſition. But I now wonder at nothing of the kind." You reply, *Why ſo? What have I done lately, to take off your ſurprize? Have I forfeited my character for ingenuous and fair dealing with you?* (2d L. p. 135.) Since you aſk me the queſtion, I will anſwer it (I hope, in love and in the ſpirit of meekneſs.) I ſcarce know, of all who have wrote againſt me, a leſs ingenuous dealer: or one who has ſhewn a more ſteady, invariable diſpoſition, to put an ill conſtruction on whatever I ſay.

But why would you not particularly explain theſe caſes?——I will explain myſelf upon them once for all. For more than three hundred years after Chriſt, you know demoniacks were common in the church: and I ſuppoſe, that you are not unappriſed, that during this period, if) not much longer) they were continually relieved by the prayers of the faithful. Nor can I doubt, but demoniacks will remain, ſo long as Satan is the *God of this world*. I doubt not, but there are ſuch at this day. And I believe *John Haydon* was one. But of whatever ſort his diſorder was, that it was removed by prayer is un-

deniable. Now, Sir, you have only two points to prove, and then your argument will be concluſive. 1. That to think or ſay, "There are *demoniacks* now, and they are now relieved by prayer," is enthuſiaſm: 2. That to ſay "*Demoniacks* were or are relieved, on prayer made by *Cyprian*, or their pariſh-miniſter," is *to parallel* the actions of *Cyprian*, or that miniſter, *with the higheſt miracles of Chriſt and his diſciples.*"

8. You remarked, *It will be difficult to perſuade any ſober perſon, that there is any thing ſupernatural in theſe diſorders*, R. p. 69. The remainder of that paragraph I abridged thus. You attempt to account for thoſe fits, by *obſtructions* or *irregularities of the blood and ſpirits*; *hyſterical diſorders*; *watchings, faſtings*; *cloſeneſs of rooms, great crouds, violent heat.* And laſtly by *terrors, perplexities and doubts, in weak and well-meaning men*; *which* you think *in many of the caſes before us, have quite overſet their underſtandings*, R. p. 43.

I anſwered, "As to each of the reſt, let it go as far as it can go. [Let it be ſuppoſed to have *ſome* influence in *ſome* caſes; perhaps, *fully to account for* one in a thouſand.] But I require proof of the laſt way, whereby you would account for theſe diſorders."—Why, *the inſtances*, you ſay, of *religious madneſs have much increaſed, ſince you began to diſturb the world.*—"I doubt the fact."—You reply, *This no way diſproves it*, p. 137.—Yes it does, till you produce ſome proof.

proof. For a bare negation is the proper and sufficient answer to a bare affirmation. I add, "If these instances had increased daily, 'tis easy to account for them another way," (as is done in the first part of the *Farther Appeal*, at the 101st and following pages.) You say, *Most have heard of or known, several of the* Methodists, *thus driven to distraction:* I answered, "*You* may have *heard* of five hundred. But how many have you *known?* Be pleased to name eight or ten of them. I cannot find them, no, not one of them to this day, either man, woman, or child," p. 44. You reply, "*This* (the naming them) *would be very improper and unnecessary*, p. 138." However, Sir, it is extremely necessary, that you should name them to me in private, I will then, if required, excuse you to the public; which till then I cannot do.

The person I mentioned whom you *threw* into much *doubt* and *perplexity*, then lived in the parish of St. *Ann, Westminster*. I related the case just as she related it to me. But she is able and ready to answer for herself.

9. You go on. *It is the most charitable supposition we can make, that many of the cases you have mentioned in your journals, and some of which have been represented above, are of this kind*, i. e. instances of madness,—2d L. p. 138. O tender charity! But cannot your charity reach one hair's breadth farther than this?—No: for *otherwise* [*i. e.* if those persons were not mad] *the presump-*

tion and deſpair are terrible indeed.—But what if you were to ſuppoſe *John Haydon* (to inſtance in one) was not mad, but under a temporary poſſeſſion? And that others were deeply convinced of ſin, and of the wrath of God abiding on them? I ſhould think this ſuppoſition (be it true or falſe) was full as *charitable* as the other.

I ſaid, "I cannot find one ſuch inſtance to this day." You reply, *Yet once you could not but be under ſome* "*Concern, with regard to one or two perſons, who* ſeemed *to be indeed* lunatic, *as well as ſore vexed.*—" So they *ſeemed:* but it ſoon appeared, they *were not.*" The very next paragraph mentions, that one of theſe within a few hours, was "filled with the ſpirit of love, and of a ſound mind." *Jo.* 3. p. 88.

But you are reſolved, come what will, to carry this point: and ſo add, *Toward the end of your Farther Appeal,* [the firſt part, p. 101.] You ſay, "*You have ſeen one inſtance of real, laſting madneſs. This was one whom you took with you to* Briſtol, *who was afterwards prejudiced againſt you, and began a vehement invection both againſt your perſon and doctrines. In the midſt of this he was ſtruck raving mad.*" Add, "And ſo he continued till his friends put him into *Bedlam:* and probably laid *his* madneſs to *my* charge."—If they did not, it is now done to their hands.

10. *As to the cure of theſe fits, I obſerved* (ſo you, p. 139. proceed) *that you had frequently repreſented them as miraculous, as the inſtantaneous*

conſequences

consequences of your prayers.—My former answer to this was, " I have set down the facts just as they were, passing no judgment upon them myself, and leaving every man else to judge as he pleases."

I am glad you give me an occasion of reviewing this answer; for upon reflection, I do not like it at all. It grants you more than I can in conscience do. As it can be proved by abundance of witnesses, that these cures were frequently, (indeed almost always) the *instantaneous* consequences of prayer; your inference is just. I cannot, dare not affirm, that they were purely *natural.* I believe they were not. I believe many of them were wrought by the *supernatural* power of God. That of *John Haydon* in particular: (I fix on this, and will join issue with you upon it when you please) and yet this is not *barefaced enthusiasm.* Nor can you prove it any *enthusiasm* at all, unless you can prove, that this is *falsely* ascribed to a *supernatural* power.

The next case, you say, *relates to the spotted fever, which you represent as being extremely mortal; but —you believe there was not one with whom you were but recovered. I allowed, that here is no intimation of any thing miraculous* (*Rem.* p. 72.) *You ask*, (Ans. p. 45. " *Why then is this cited as an instance of my enthusiasm?*"—*You sure cannot think, that false pretences to miracles are the* whole *of enthusiasm.* No; but I think they are *that part* of enthusiasm, which you here undertook to prove upon me.

You

You are here to prove, that I *boaſt of curing bodily diſtempers by prayer, without the uſe of any other means.* (Rem. p. 71.) But if *there is no intimation* in my account *of any thing miraculous, or that proper remedies had not been applied:* how is this a proof, that I *boaſt of curing bodily diſtempers, without applying* any *remedies* at all?

But you ſeem to deſire to have it believed, that an extraordinary bleſſing attended your prayers. Whereas if the circumſtances could be particularly inquired into, moſt probably it would appear, that either the fury of the diſtemper was abated, or the perſons you viſited were ſeized with it in a more favourable degree, or were by reaſon of a good conſtitution, more capable of going through it. Neither do I believe, that they would have failed of an equal bleſſing and ſucceſs, had they had the aſſiſtance and prayers of their own pariſh miniſters.

There, Sir; now I have done as you require: I have quoted your whole remark. But does all this prove, that I *boaſt of curing bodily diſtempers by prayer, without the uſe of any other means?* If you ſay, although it does not prove this, it proves that *you ſeem to deſire to have it believed, that an extraordinary bleſſing attended your prayers:* and this is another ſort of enthuſiaſm:—'tis very well: ſo it does not prove the concluſion you deſigned; but it proves another, which is as good!

11. The two laſt inſtances of my enthuſiaſm which you bring (*Rem.* 72, 73.) I had ſummed up in two lines thus: "At two ſeveral times, being

ing ill and in violent pain, I prayed to God, and found immediate eaſe." *(Anſ.* p. 45.) But ſince you ſay, I *muſt not hope to eſcape ſo; theſe inſtances muſt once more be laid before me particularly*, p. 140. I muſt yield to neceſſity, and ſet them down from the beginning to the end.

" *Sat. March* 21. I explained in the evening the 33d chapter of *Ezekiel:* in applying which, I was ſeized with ſuch a pain in my ſide, I could not ſpeak. I knew my remedy, and immediately kneeled down. In a moment the pain was gone." *Journ.* 4. p. 77.

" *Friday, May* 8. I found myſelf much out of order, however I made ſhift to preach in the evening. But on *Saturday* my bodily ſtrength failed, ſo that for ſeveral hours I could ſcarce lift up my head. *Sunday* 10. I was obliged to lie down moſt part of the day, being eaſy only in that poſture.—In the evening—beſide the pain in my back and head, and the fever which ſtill continued upon me, juſt as I began to pray, I was ſeized with ſuch a cough, that I could hardly ſpeak. At the ſame time came ſtrongly into my mind, *Theſe ſigns ſhall follow them that believe.* —I called on *Jeſus* aloud, To *increaſe my faith*, and to *confirm the word of his grace*. While I was ſpeaking, my pain vaniſhed away, the fever left me, my bodily ſtrength returned, and for many weeks I felt neither weakneſs nor pain. Unto thee, O Lord, do I give thanks." *Jo.* 4. p. 83.

When

When you firſt cited theſe as proofs of enthuſiaſm, I anſwered, " I will put your argument into form.

" He that believes thoſe are miraculous cures which are not ſo, is a rank enthuſiaſt: but

" You believe thoſe are miraculous cures which are not ſo, therefore, you are a rank enthuſiaſt."

—" What do you mean by miraculous? If you term every thing ſo, which is *not ſtrictly accountable for by the ordinary courſe of natural cauſes*, then I deny the latter part of the minor propoſition. And unleſs you can make this good, unleſs you can prove, the effects in queſtion, are *ſtrictly accountable for by the ordinary courſe of natural cauſes*, your argument is nothing worth."

You reply, *Your anſwer to the objection is very evaſive, though you pretend to put my argument in form. You miſtake the major propoſition which ſhould have been:*

He that repreſents thoſe cures as the immediate effects of his own prayers, and as miraculous, which are not ſo, is a rank enthuſiaſt, if ſincere:

But, This you have done: Ergo, &c.

To this clumſy ſyllogiſm I rejoin, 1. That the words, " if ſincere," are utterly impertinent: for if *inſincerity* be ſuppoſed, *enthuſiaſm* will be out of the queſtion. 2. That thoſe words, " as the effects of his own prayers," may likewiſe be pared off; for they are unneceſſary and cumberſome, the argument being compleat without them.

3. That

3. That with or without them, the propoſition is falſe; unleſs ſo far as it co-incides with that you reject. For it is *the believing* thoſe to be miracles which are not, that conſtitutes an *enthuſiaſt*: not the *repreſenting* them one way or the other; unleſs ſo far as it implies ſuch a *belief*.

12. Upon my anſwer to the ſyllogiſm firſt propoſed, you obſerve, *Thus* (by denying the latter part of the minor) *you clear yourſelf from the charge of enthuſiaſm, by acknowledging the cures to be ſupernatural and miraculous—Why then would you not ſpeak out, and directly ſay, that you can work real and undoubted miracles? This would put the controverſy between you and your oppoſers on a ſhort foot, and be an effectual proof of the the truth of your pretences.* p. 142.

V. 1. I have in ſome meaſure explained myſelf on the head of miracles, in the third part of the *Farther Appeal*. But hence you repeat the demand (tho' without taking any notice of the arguments there advanced) I will endeavour once more to give you a diſtinct, full and determinate anſwer.

And firſt, I acknowledge, that I have ſeen with my eyes, and heard with my ears, ſeveral things, which, to the beſt of my judgment, cannot be accounted for by the ordinary courſe of natural cauſes, and which, I therefore believe ought to be *aſcribed to the extraordinary interpoſition of God*. If any man chuſe to ſtile theſe

miracles,

miracles, I reclaim not. I have diligently inquired into the facts. I have weighed the preceding and following circumſtances. I have ſtrove to account for them in a *natural* way. I could not, without doing violence to my reaſon. Not to go far back, I am clearly perſuaded, that the ſudden deliverance of *John Haydon*, was one inſtance of this kind, and my own recovery, on *May* the tenth, another. I cannot account for either of theſe in a *natural* way. Therefore I believe they were both *ſupernatural*.

* I muſt, ſecondly, obſerve, That the truth of theſe facts is ſupported by the ſame kind of proof, as that of all other facts is wont to be, namely, the teſtimony of competent witneſſes: and that the teſtimony here is in as high a degree as any reaſonable man can deſire. Thoſe witneſſes were many in number: they could not be deceived themſelves; for the facts in queſtion they ſaw with their own eyes, and heard with their own ears. Nor is it credible, that ſo many of them would combine together, with a view of deceiving others; the greater part being men that feared God; as appeared by the general tenor of their lives. Thus, in the caſe of *John Haydon*, this thing was not contrived and executed in a corner, and in the preſence of his own family only, or three or four perſons perpared for the purpoſe. No; it was in an open ſtreet of the city of *Briſtol*, at one or two in the afternoon. And the doors being all open from the beginning, not only many

many of the neighbours from every ſide, but ſeveral others, (indeed whoſoever deſired it) went in, till the houſe could contain no more. Nor yet does the account of my own illneſs and recovery *depend*, as you ſuppoſe, *on my bare word.* There were many witneſſes both of my diſorder on *Friday* and *Saturday*, and of my lying down moſt part of *Sunday* (a thing which they were well ſatisfied could not be the effect of a ſlight indiſpoſition.) And all who ſaw me that evening, plainly diſcerned (what I could not wholly conceal) that I was in pain: about two hundred of whom were preſent when I was ſeized with that cough, which cut me ſhort, ſo that I could ſpeak no more; till I cried out aloud, "Lord, increaſe my faith: Lord, confirm the word of thy grace." The ſame perſons ſaw and heard, that at that inſtant I changed my poſture, and broke out into thankſgiving: that quickly after I ſtood upright (which I could not before) and ſhewed no more ſign either of ſickneſs or pain.

* Yet I muſt deſire you well to obſerve, thirdly, That my will, or choice, or deſire, had no place either in this, or any caſe of this kind, that has ever fallen under my notice. Five minutes before I had no thought of this. I expected nothing leſs. I was willing to wait for a gradual recovery, in the ordinary uſe of outward means. I did not look for any other cure, till the moment before I found it. And it is my belief, that the caſe was always the ſame, with regard to the moſt

real

real and undoubted miracles. I believe God never interpoſed his miraculous power, but according to his own ſovereign will: not according to the will of man; neither of him by whom he wrought, nor of any other man whatſoever. The wiſdom as well as the power are his: nor can I find, that ever, from the beginning of the world, he lodged this power in any mere man, to be uſed whenever that man ſaw good. Suppoſe therefore, there was a man now on earth, who did work *real and undoubted miracles*; I would aſk, by whoſe power doth he work theſe? And at whoſe pleaſure? His own, or God's? Not his own; but God's. But if ſo, then your demand is not made on man, but on God. I cannot ſay it is modeſt, thus to challenge God; or well ſuiting the relation of a creature to his Creator.

2. However, I cannot but think, there have been already ſo many plain interpoſitions of divine power, as will ſhortly leave you without excuſe, if you either deny or deſpiſe them. We deſire no favour, but the juſtice that diligent enquiry may be made concerning them. We are ready to name the perſons on whom that power was ſhewn, which belongeth to none but God; (not one or two, or ten or twelve only) to point out their places of abode: and we engage they ſhall anſwer every pertinent queſtion, fairly and directly; and, if required, ſhall give all thoſe anſwers upon oath, before any who are impowered ſo to receive them. It is our particular

cular requeſt, that the circumſtances which went before, which accompanied, and which followed after, the facts under conſideration, may be thoroughly examined, and punctually noted down. Let but this be done (and is it not highly needful it ſhould?) at leaſt, by thoſe who would form an exact judgment) and we have no fear, that any reaſonable man ſhould ſcruple to ſay, *This hath God wrought!*

As there have been already ſo many inſtances of this kind, far beyond what we had dared to aſk or think, I cannot take upon me to ſay, whether or no it will pleaſe God to add to their number. I have not herein *known the mind of the Lord*, neither am I *his counſellor*. He may, or he may not; I cannot affirm or deny. I have no light, and I have no deſire either way. *It is the Lord, let him do what ſeemeth him good.* I deſire only to be as clay in his hand.

* 3. But what if there were now to be wrought ever ſo many *real and undoubted miracles?* (I ſuppoſe you mean by *undoubted*, ſuch as being ſufficiently atteſted, ought not to be doubted of.) Why, this, you ſay, *would put the controverſy on a ſhort foot, and be an effectual proof of the truth of your pretences.* By no means. As common as this aſſertion is, there is none upon earth more falſe. Suppoſe a teacher were now, on this very day, to work *real* and *undoubted miracles:* this would extremely little *ſhorten the controverſy* between him and the greater part of his oppoſers.

For

For all this would not force them to believe; but many would ſtill ſtand juſt where they did before: ſeeing men may *harden their hearts* againſt miracles, as well as againſt arguments.

So men have done, from the beginning of the world: even againſt ſuch ſignal, glorious miracles, againſt ſuch interpoſitions of the power of God, as may not be again till the conſummation of all things. Permit me to remind you only of a few inſtances; and to obſerve, that the argument holds *a fortiori:* for who will ever be impowered of God again, to work *ſuch* miracles as theſe were? Did *Pharaoh* look on all that *Moſes* and *Aaron* wrought, as an *effectual proof of the truth of their pretences?* Even when *the Lord made the ſea to be dry-land, and the waters were divided:* when *the children of Iſrael went into the midſt of the ſea, and the waters were a wall, on the right and on the left?* Exod. xiv. 21, 22. Nay;

The wounded dragon rag'd in vain;
And fierce the utmoſt plague to brave,
Madly he dar'd the parted main,
And ſunk beneath th' o'erwhelming wave.

Was all this *an effectual proof of the truth of their pretences*, to the *Iſraelites* themſelves? It was not. *They were* ſtill *diſobedient, at the ſea; even at the red ſea!* Was the giving them day by day *bread from heaven, an effectual proof* to thoſe *two hundred*

dred and fifty princes of the assembly, famous in the congregation, men of renown, who said, with *Dathan* and *Abiram*, *Wilt thou put out the eyes of these men? We will not come up.* Numb. xvi. 14. Nay, *when the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up:* (ver. 32.) Neither was this an *effectual proof* to those who saw it with their eyes, and heard the cry of those that went down into the pit: but the very next day they *murmured against* Moses *and against* Aaron, *saying, Ye have killed the people of the Lord!* (ver. 41.)

Was not the case generally the same with regard to the prophets that followed? Several of whom *stopped the mouths of lions, quenched the violence of fire*, did many mighty works; yet their own people received them not. Yet *they were stoned, they were sawn asunder, they* were *slain with the sword*; they were *destitute, afflicted, tormented!* Utterly contrary to the commonly-received supposition, that the working *real undoubted miracles*, must bring all controversy to an end, and convince every gainsayer.

Let us come nearer yet. How stood the case between our Lord himself and his oppofers? Did he not work *real and undoubted miracles?* And what was the effect? Still when *he came to his own, his own received him not.* Still *he was despised and rejected of men.* Still it was a challenge not to be answered, *Have any of the rulers, or of the pharisees believed on him?* ——After this,

this, how can you imagine, that whoever works miracles, must convince *all men of the truth of his pretences?*

* I would just remind you of only one instance more. *There sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb who never had walked. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.*—Here was so *undoubted a miracle*, that the people *lifted up their voices, saying—The Gods are come down in the likeness of men.* But how long were even these convinced of *the truth of his pretences?* Only till *there came thither certain Jews from Antioch and Iconium*; and then they *stoned him* (as they supposed) to death! *Acts* xiv. 1, *&c.* So certain it is, that no miracles whatever, which were ever yet wrought in the world, were *effectual* to *prove* the most glaring truth, to those that hardened their hearts against it.

* 4. And it will equally hold in every age and nation. *If they hear not Moses and the prophets, neither will they be convinced* (of what they desire not to believe) *tho' one rose from the dead.* Without a miracle, without one rising from the dead, ἐάν τις θέλει ποιεῖν· *if any man be willing to do his will, he shall know of the doctrine whether it be of God.* But if he is not willing to do his will, he will never want an excuse, a plausible reason for rejecting it. Yea, tho' ever so many miracles

miracles were wrought to confirm it. For let ever ſo much *light come into the world*, it will have no effect (ſuch is the wiſe and juſt will of God) on thoſe who *love darkneſs rather than light?* It will not convince thoſe who do not ſimply deſire to do the will of their Father which is in heaven: thoſe who mind earthly things; who (if they do not continue in any groſs outward ſin, yet) love pleaſure or eaſe; yet ſeek profit or power, preferment, or reputation. Nothing will ever be an effectual proof to theſe of the holy and acceptable will of God, unleſs firſt their proud hearts be humbled, their ſtubborn wills bowed down, and their deſires brought, at leaſt in ſome degree, into obedience to the law of Chriſt.

Hence altho' it ſhould pleaſe God to work a-new, all the wonders that ever were wrought on the earth, ſtill theſe men, however *wiſe and prudent* they may be in things relating to the preſent world, would fight againſt God and all his meſſengers, and that in ſpite of all theſe miracles. Mean while God will reveal his truth *unto babes*, unto thoſe who are meek and lowly, whoſe deſires are in heaven, who want to *know nothing ſave Jeſus Chriſt and him crucified.*—— Theſe need no outward miracle, to ſhew them his will: they have a plain rule, the written word. And *the anointing which they have received of him, abideth in them, and teacheth them of all things.* (1 John ii. 27.) Thro' this they are

enabled to bring all doctrines *to the law and to the teſtimony*. And whatſoever is agreeable to this they receive, without waiting to ſee it atteſted by miracles. As on the other hand, whatever is contrary to this they reject: nor can any miracles move them to receive it.

*5. Yet I do not know, that God hath any way precluded himſelf from thus exerting his ſovereign power, from working miracles in any kind or degree, in any age to the end of the world. I do not recollect any ſcripture, wherein we are taught, that miracles were to be confined within the limits either of the *apoſtolic* or the *cyprianic* age; or of any period of time, longer or ſhorter, even till the reſtitution of all things. I have not obſerved, either in the Old Teſtament or the New, any intimation at all of this kind. St. *Paul* ſays indeed once, concering two of the miraculous gifts of the Spirit (ſo, I think, that text is uſually underſtood) *whether there be prophecies, they ſhall fail, whether there be tongues, they ſhall ceaſe*. But he does not ſay, either that theſe or any other miracles ſhall ceaſe, till faith and hope ſhall ceaſe alſo: till they all be ſwallowed up in the viſion of God, and love be all in all.

I preſume you will allow, there is one kind of miracles (looſely ſpeaking) which are not ceaſed; namely, τέρατα ψεύδους, lying wonders, diabolical miracles; or works beyond the virtue of natural cauſes, wrought by the power of evil ſpirits.

Nor

Nor can you eaſily conceive that theſe will ceaſe, as long as the father of lies is the prince of this world. And why ſhould you think, that the God of truth is leſs active than him, or that he will not have his miracles alſo? Only, not as man wills, neither when he wills; but according to his own excellent wiſdom and greatneſs.

6. But even if it were ſuppoſed, that God does now work beyond the operation of merely natural cauſes, yet what impreſſion would this make upon *you*, in the diſpoſition your mind is now in? Suppoſe the trial were repeated, were made again to-morrow. One informs you the next day, "While a clergyman was preaching yeſterday, where I was, a man came who had been long ill of an incurable diſtemper. Prayer was made for him, and he was reſtored to perfect health."

Suppoſe now, that this were real fact, perhaps you would ſcarce have patience to hear the account of it: but would cut it ſhort, in the midſt, with, "Do you tell this as ſomething *ſupernatural?* Then miracles are not ceaſed!" But if you ſhould venture to aſk, where was this? And who was the perſon that prayed? And it was anſwered, "At the Foundery near *Moorfields*; the perſon who prayed was Mr. *Weſley:*" What a damp comes at once! What a weight falls on your mind, at the very firſt ſetting out? 'Tis well if you have any heart or deſire to move one ſtep further. Or if you ſhould, what a ſtrong ad-

ditional propenſity do you now feel to deny the fact? And is there not a ready excuſe for ſo doing? " O! they who tell the ſtory, are doubtleſs *his own people:* moſt of whom, we may be ſure, will *ſay* any thing for him, and the reſt will *believe* any thing."——But if you at length allowed the fact, might you not find means to account for it by *natural* cauſes? *Great crouds, violent heats, with obſtructions and irregularities of the blood and ſpirits,* will do wonders.—If you could but allow, it was more than *natural,* might not ſome plauſible reaſon be found for ranking it among the *lying wonders,* for aſcribing it to the devil rather than God? And if, after all, you was convinced it was the finger of God, muſt you not ſtill bring every doctrine advanced, to the law and to the teſtimony, the only ſure and infallible teſt of all?—— What then is the uſe of this continual demand, " Shew us a ſign, and we will believe?" What will you believe? I hope no more than is written in the book of God. And thus far you might venture to believe, even without a miracle.

7. Let us conſider this point yet a little farther. " What is it you would have us prove by miracles? The doctrines we preach?" We prove theſe by ſcripture and reaſon; and, if need be, by antiquity. What elſe is it then we are to prove by miracles? At length we have a diſtinct reply—*Wiſe and ſober men will not otherwiſe be convinced* (i. e. unleſs you prove this by miracles)

that

that God is, by the means of ſuch teachers, and ſuch doctrines, working a great and extraordinary work in the earth. Preface, p. 6.

So then the determinate point which you, in their name, call upon us to prove by miracles, is this, *That God is, by theſe teachers, working a great and extraordinary work in the earth.*

What I mean by a great and extraordinary work, is, the bringing multitudes of groſs notorious ſinners, in a ſhort ſpace, to the fear, and love, and ſervice of God, to an entire change of heart and life.

Now then, let us take a nearer view of the propoſition, and ſee which part of it we are to prove by miracles.

"Is it, 1. That A. B. was, for many years, without God in the world, a common ſwearer, a drunkard, a ſabbath-breaker?

Or, 2. That he is not ſo now.

Or, 3. That he continued ſo, till he heard theſe men preach, and from that time was another man?

Not ſo. The proper way to prove this fact, is, by the teſtimony of competent witneſſes. And theſe witneſſes are ready, whenever required, to give full evidence of them.

Or would you have us prove by miracles,

4. That this was not done by our own power or holineſs? That God only is able to raiſe the dead, to quicken thoſe who are dead in treſpaſſes and ſins?"

Surely no. Whoſoever believes the ſcriptures, will want no new proof of this.

Where then is the *wiſdom* of thoſe men, who demand miracles in proof of ſuch a propoſition? One branch of which, "That ſuch ſinners were reformed by the means of theſe teachers," being a plain fact, can only be proved by teſtimony, as all other facts are: and the other, "That this is a *work of God*, and a *great and more than ordinary* work," needs no proof, as carrying its own evidence to every thinking man.

* 8. To ſum up this. No truly *wiſe* or *ſober* man can poſſibly deſire or expect miracles, to prove, either, 1. That theſe *doctrines* are true: this muſt be decided by ſcripture and reaſon; or, 2. That theſe *facts* are true: this can only be proved by teſtimony; or, 3. That to *change* ſinners from darkneſs to light, is the *work of God* alone; only uſing what inſtruments he pleaſes: this is glaringly ſelf-evident; or, 4. That ſuch a change wrought in ſo many notorious ſinners, within ſo ſhort a time, is a *great* and *extraordinary* work of God. This alſo carries its own evidence. What then is it which remains to be proved by miracles? Perhaps you will ſay, it is this: "That God hath *called* or *ſent* you to do this." Nay, this is implied in the third of the foregoing propoſitions. If God has actually *uſed* us therein, if *his work* hath in fact proſpered in our hands, then he hath *called* or *ſent* us to do this. I intreat reaſonable men to weigh this throughly, whether

ther the *fact* does not plainly prove the *call:* whether he who *enables* us thus to ſave ſouls alive, does not *commiſſion* us ſo to do? Whether by *giving* us the *power* to pluck theſe brands out of the burning, he does not *authorize* us to exert it?

O that it were poſſible for you to conſider calmly, whether the *ſucceſs* of the goſpel of Jeſus Chriſt, even as it is preached by us, the leaſt of his ſervants, be not itſelf a *miracle*, never to be forgotten! One which cannot be denied, as being viſible at this day, not in one but a hundred places: one which cannot be accounted for, by the ordinary courſe of any *natural cauſe* whatſoever: one which cannot be aſcribed with any colour of reaſon, to *diabolical* agency; and laſtly, one which will bear the infallible teſt, the trial of the written word.

VI. 1. But here I am aware of abundance of objections. You object, firſt, that to ſpeak any thing of myſelf, of what I have done, or am doing now, is mere *boaſting* and *vanity*. This charge you frequently repeat. So, p. 102. *The following page is full of* boaſting——P. 113. *You* boaſt *very much of the numbers you have converted:* and again, *As to myſelf, I hope I ſhall never be led to imitate you in* boaſting.——I think therefore it is needful, once for all, to examine this charge throughly; and to ſhew diſtinctly, what that

good thing is, which you diſguiſe under this *bad* name.

From the year 1725 to 1729, I preached much, but ſaw no fruit of my labour. Indeed it could not be that I ſhould; for I neither laid the foundation of *repentance*, nor of *believing the goſpel:* taking it for granted, that all to whom I preached, were *believers*; and that many of them *needed no repentance.* 2. From the year 1729 to 1734, laying a deeper foundation of repentance, I ſaw a little fruit. But it was only a little; and no wonder. For I did not preach faith in the blood of the covenant. 3. From 1734 to 1738, ſpeaking more of faith in Chriſt, I ſaw more fruit of my preaching, and viſiting from houſe to houſe, than ever I had done before: though I know not, if any of thoſe who were outwardly reformed, were inwardly and throughly converted to God. 4. From 1738 to this time, ſpeaking continually of Jeſus Chriſt, laying him only for the foundation of the whole building, making him all in all, the firſt and the laſt: preaching wholly on this plan, *The kingdom of God is at hand*; *repent ye and believe the goſpel:* The *word of God ran* as fire among the ſtubble; it *was glorified* more and more: multitudes crying out, *What muſt we do to be ſaved?* And afterwards witneſſing, *By grace we are ſaved through faith.* * 5. I conſidered deeply with myſelf, what I ought to do? Whether to declare the

the things I had ſeen or not? I conſulted the moſt ſerious friends I had. They all agreed, I ought to declare them: that the work itſelf was of ſuch a kind, as ought in no wiſe to be concealed; and indeed, that the unuſual circumſtances now attending it, made it impoſſible that it ſhould. 6. This very difficulty occurred, "Will not my ſpeaking of this be *boaſting?* At leaſt, will it not be counted ſo?" They replied, "if you ſpeak of it as *your own* work, it will be *vanity* and *boaſting* all over: but if you aſcribe it wholly to God, if you give him all the praiſe, it will not. And if, after this, ſome will account it ſo ſtill, you muſt be content, and bear the burden." 7. I yielded, and tranſcribed my papers for the preſs; only labouring, as far as poſſible, to *render unto God the things which are God's*, to give him the praiſe of his own work.

* 2. But this very thing you improve into a freſh objection. If I aſcribe any thing to God, it is *enthuſiaſm*. If I do not (or if I do) it is *vanity and boaſting*, ſuppoſing me to mention it at all. What then can I do to eſcape your cenſure? "Why, be ſilent, ſay nothing at all." I cannot. I dare not. Were I thus to *pleaſe men*, I could *not be the ſervant of Chriſt*.

* You do not appear to have the leaſt idea or conception of what is in the heart of one, whom it pleaſes him that worketh all in all, to employ in a work of this kind. He is in no wiſe forward to be at all employed therein; he

ſtarts back, again and again: not only, becauſe he readily foreſees, what ſhame, care, ſorrow, reproach, what loſs of friends and of all that the world accounts dear, will inevitably follow: but much more, becauſe he (in ſome meaſure) knows himſelf. This chiefly it is which conſtrains him to cry out, (and that many times, in the bitterneſs of his ſoul, when no human eye ſeeth him,) "O Lord! Send by whom thou wilt ſend! Only, ſend not me!—What am I? A worm! A dead dog! A man unclean in heart and lips!"—And when he dares no longer gainſay or reſiſt, when he is at laſt *thruſt out into the harveſt*, he looketh on the right hand, and on the left, he takes every ſtep with fear and trembling, and with the deepeſt ſenſe (ſuch as words cannot expreſs) of, *who is ſufficient for theſe things?* Every gift which he has received of God, for the furtherance of his word, whether of nature or grace, heightens this fear, and increaſes his jealouſy over himſelf: knowing that ſo much the ſtricter muſt the enquiry be, when he gives an account of his ſtewardſhip. He is moſt of all jealous over himſelf, when the work of the Lord proſpers in his hand. He is then amazed and confounded before God. Shame covers his face. Yet when he ſees, that he ought *to praiſe the Lord for his goodneſs, and to declare the wonders which he doth for the children of men*, he is in a ſtrait between two: he knows not which way to turn: he cannot ſpeak: he dares not be ſilent.

ſilent. It may be, for a time he *keeps his mouth with a bridle*; *he holds his peace even from good. But his heart is hot within him*, and conſtrains him, at length, to declare what God hath wrought. And this he then doth in all ſimplicity, with *great plainneſs of ſpeech*, deſiring only to commend himſelf to him, who *ſearcheth the heart and trieth the reins:* and, (whether his words are the *ſavour of life* or *of death* to others) to have that witneſs in himſelf, *as of ſincerity, as of God, in the ſight of God, ſpeak we in Chriſt.*— If any man counts this *boaſting*, he cannot help it. It is enough, that a higher judge ſtandeth at the door.

3. But you may ſay, "Why do you talk of the *ſucceſs* of the goſpel in *England*, which was a Chriſtian country before you was born?" Was it indeed? Is it ſo at this day? I would explain myſelf a little on this head alſo.

And 1. None can deny, that the people of *England*, in general are *called* Chriſtians. They are *called* ſo, a few only accepted, by others, as well as by themſelves. But I preſume no man will ſay, that the *name* makes the *thing*; that men *are* Chriſtians, barely becauſe they are *called* ſo. It muſt be 2. allowed, that the people of *England*, generally ſpeaking, have been *chriſtened* or baptized. But neither can we infer, theſe were once *baptized*; therefore they *are Chriſtians* now. It is 3. allowed, that many of thoſe who were once *baptized*, and are *called*

Chriſtians to this day, *hear* the word of God, attend *public prayers*, and partake of the *Lord's ſupper*. But neither does this prove, that they *are Chriſtians*. For notwithſtanding this, ſome of them live in open ſin: and others (though not conſcious to themſelves of *hypocriſy*, yet) are utter ſtrangers to the *religion of the heart:* are full of pride, vanity, covetouſneſs, ambition; of hatred, anger, malice or envy; and conſequently, are no more *ſcriptural Chriſtians*, than the open drunkard or common ſwearer.

Now theſe being removed, where are the *Chriſtians*, from whom we may properly term *England* a *Chriſtian country?* The men who have the mind which was in Chriſt, and who walk as he alſo walked? Whoſe inmoſt ſoul is renewed after the image of God; and who are outwardly holy, as he who hath called them is holy? There are doubtleſs a few ſuch to be found. To deny this, would be *want of candor*. But how few? How thinly ſcattered up and down? And as for a Chriſtian, viſible church, or a body of Chriſtians, viſibly united together, where is this to be ſeen?

Ye different ſects, who all declare,
Lo! here is Chriſt, or Chriſt is there;
Your ſtronger proofs *divinely* give,
And *ſhew* me, where *the Chriſtians* live!

And

* And what uſe is it of, what good end does it ſerve, to term *England* a *Chriſtian country?* (although 'tis true, moſt of the natives are *called* Chriſtians, have been *baptized*, frequent the *ordinances:* and although a real Chriſtian is here and there to be found, *as a light ſhining in a dark place:)* Does it do any honour to our great Maſter, among thoſe who are not *called* by his name? Does it recommend Chriſtianity to the *Jews*, the *Mahometans*, or the avowed *Heathens?* Surely no one can conceive it does. It only makes Chriſtianity ſtink in their noſtrils. Does it anſwer any *good end* with regard to thoſe on whom this worthy name is called? I fear not; but rather an exceeding bad one. For does it not keep multitudes eaſy in their *Heathen practice?* Does it not make or keep ſtill greater numbers, ſatisfied with their *Heathen tempers?* Does it not directly tend to make both the one and the other imagine, that they *are* what indeed they *are not?* That they *are Chriſtians*, while they are utterly without Chriſt and without God in the world?—To cloſe this point: if men are not *Chriſtians*, till they are renewed after the image of Chriſt, and if the *people of England* in general are not thus renewed, why do we term them ſo? *The God of this world hath* long *blinded their hearts.* Let us do nothing to increaſe that blindneſs: but rather labour to recover them from that *ſtrong deluſion*, that they may no longer *believe a lie.*

4. Let

4. Let us labour to convince all mankind, that to be a real Chriſtian, is, to love the Lord our God with all our heart, and to ſerve him with all our ſtrength; to love our neighbour as ourſelves, and therefore do unto every man as we would he ſhould do unto us. Nay, you ſay, *Had you confined yourſelves to theſe great points, there would have been no objection againſt your doctrine. But the doctrines you have diſtinguiſhed yourſelves by—are not the love of God and man, but many falſe and pernicious errors.* (p. 104.)

I have again and again, with all the plainneſs I could, declared, what our conſtant doctrines are; whereby we are *diſtinguiſhed* only from Heathens, or nominal Chriſtians; not from any that worſhip God in Spirit and in truth. Our main doctrines, which include all the reſt, are three, that of repentance, of faith, and of holineſs. The firſt of theſe we account, as it were, the porch of religion; the next, the door; the third religion itſelf.

That repentance, or conviction of ſin, which is always previous to faith (either in a higher or lower degree, as it pleaſes God) we deſcribe in words to this effect:

"When men *feel* in themſelves the heavy burthen of ſin, ſee damnation to be the reward of it, behold with the eye of their mind, the horror of hell: they tremble, they quake, and are inwardly touched with ſorrowfulneſs of heart, and cannot but accuſe themſelves, and open their grief unto Almighty God, and call unto him for mercy.

mercy. This being done ſeriouſly, their mind is ſo occupied, partly with ſorrow and heavineſs, partly with an earneſt deſire to be delivered from this danger of hell and damnation, that all deſire of meat and drink is laid apart, and loathing of all worldly things and pleaſure cometh in place. So that nothing then liketh them more, than to weep, to lament, to mourn, and both with words and behaviour of body, to ſhew themſelves weary of life."

Now permit me to aſk, what if before you had obſerved, that theſe were the very words of our own church, one of *your* acquaintance or pariſhioners had come and told you, that ever ſince he heard a ſermon at the *Foundery*, he *ſaw damnation* before him, *and beheld with the eye of his mind the horror of hell?* What, if he had *trembled and quaked*, and been ſo taken up, *partly with ſorrow and heavineſs, partly with an earneſt deſire to be delivered from the danger of hell and damnation*, as to *weep, to lament, to mourn, and both with words and behaviour, to ſhew himſelf weary of life?* Would you have ſcrupled to ſay, Here is another *deplorable inſtance* of the *Methodiſts driving men to diſtraction!* See, *into what exceſſive terrors, frights, doubts and perplexities, they throw weak and well-meaning men! Quite overſetting their underſtandings and judgments, and making them liable to all theſe miſeries.*

I dare not refrain from adding one plain queſtion, which I beſeech you to anſwer, not to me, but

but to God. Have you ever experienced this *repentance* yourself? Did you ever *feel in yourself that heavy burthen of sin?* Of sin in general; more especially, inward sin? Of pride, anger, lust, vanity? Of (what is all sin in one) that carnal mind, which is enmity, essential enmity against God? Do you know by experience what it is, *To behold with the eye of the mind, the horror of hell?* Was *your mind* ever so *taken up, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of hell and damnation, that even all desire of meat and drink* was taken away, and you *loathed all worldly things and pleasure?*—Surely if you had known what it is, to have the *arrows of the Almighty* thus *sticking fast in you*, you could not so lightly have condemned those who now cry out, *The pains of hell come about me: the sorrows of death compass me, and the overflowings of ungodliness make me afraid.*

5. Concerning the gate of religion (if It may be allowed so to speak) the true, Christian, saving faith, we believe it implies abundantly more than an assent to the truth of the bible. "Even the devils believe, that Christ was born of a virgin; that he wrought all kind of miracles; that for our sakes he suffered a most painful death to redeem us from death everlasting. These articles of our faith the very devils believe, and so they believe all that is written in the Old and New Testament. And yet for all this faith, they be

but

but devils. They remain ſtill in their damnable eſtate, lacking the very true Chriſtian faith.

" The right and true Chriſtian faith is. Not only to believe that the holy ſcriptures and the articles of our faith are true, but alſo to have a ſure truſt and confidence to be ſaved from everlaſting damnation through Chriſt." Perhaps it may be expreſſed more clearly thus, " A ſure truſt and confidence which a man hath in God, that by the merits of Chriſt his ſins are forgiven, and he reconciled to the favour of God."

For giving this account of Chriſtian faith (as well as the preceding account of repentance, both which I have here alſo purpoſely deſcribed, in the very terms of the homilies) I have been again and again, for near theſe eight years paſt, accuſed of *enthuſiaſm :* ſometimes by thoſe who ſpoke to my face, either in converſation, or from the pulpit : but more frequently by thoſe who choſe to ſpeak in my abſence ; and not ſeldom from the preſs. I wait for thoſe who judge this to be enthuſiaſm, to bring forth their ſtrong reaſons. Till then, I muſt continue to account all theſe, the words of truth and ſobernefs.

6. Religion itſelf (I chuſe to uſe the very words, wherein I deſcribed it long ago) we define, " The loving God with all our heart, and our neighbour as ourſelves, and in that love abſtaining from all evil, and doing all poſſible good to all men." The ſame meaning we have ſometimes expreſſed a little more at large, thus: " Religion

we

we conceive to be no other than love; the love of God and of all mankind: the loving God with all our heart, and ſoul, and ſtrength, as having firſt loved us, as the fountain of all the good we have received, and of all we ever hope to enjoy: and the loving every ſoul which God hath made, every man on earth as our own ſoul.

"This love we believe to be the medicine of life, the never-failing remedy for all the evils of a diſordered world, for all the miſeries and vices of men. Wherever this is, there are virtue and happineſs, going hand in hand. There is humbleneſs of mind, gentleneſs, long-ſuffering, the whole image of God, and at the ſame time, a peace that paſſeth all underſtanding, and joy unſpeakable, and full of glory.

"This religion we long to ſee eſtabliſhed in the world, a religion of love, and joy, and peace; having its ſeat in the heart, in the inmoſt ſoul, but ever ſhewing itſelf by its fruits: continually ſpringing forth, not only in all innocence (for love worketh no ill to his neighbour) but likewiſe in every kind of beneficence, ſpreading virtue and happineſs all around it."

If this can be proved by ſcripture or reaſon, to be enthuſiaſtic or erroneous doctrine, we will then plead guilty to the indictment, of *teaching error and enthuſiaſm*. But if this be the genuine religion of Chriſt, then will all who advance this charge againſt us, be found falſe witneſſes before God, in the day when he ſhall judge the earth.

7. However,

7. However, with regard to the fruits of our teaching, you say, *It is to be feared, the numbers of ſerious men who have been perplext and deluded, are much greater than the numbers of notorious ſinners, who have been brought to repentance and good life*, (p. 113.) *Indeed, if you could prove,—that the* Methodiſts *were in general, very wicked people before they followed you, and that all you have been teaching them is, the love of God and their neighbour, and a care to keep his commandments, which accordingly they have done ſince, you would —ſtop the mouths of all adverſaries at once. But —we have great reaſon to believe, that the generality of* Methodiſts, *before they became ſo, were ſerious, regular, and well-diſpoſed people*, p. 103.

If the queſtion were propoſed, *Which are greater, the numbers of ſerious men who have been perplext and deluded, or of notorious ſinners who have been brought to repentance and good life* by theſe preachers, throughout *England*, within ſeven years: it might be difficult for you to fix the concluſion. For *England* is a place of wide dimenſions; nor is it eaſy to make a ſatisfactory computation, unleſs you confine yourſelf within a ſmaller compaſs. Suppoſe then we were to contract the queſtion, in order to make it a little leſs unweildly. We will bound our enquiry, for the preſent, within a ſquare of three or four miles. It may be certainly known by candid men, both what has been, and what is now done within this diſtance. And from hence they may judge

judge of thofe fruits elfewhere, which they cannot be fo particularly informed of.

* Enquire then, *Which are greater, the numbers of ferious men, perplext and deluded by thefe teachers, or of notorious finners brought to repentance and good life*, within the foreft of *Kingfwood?* Many indeed of the inhabitants are nearly as they were; are not much better or worfe for their preaching: becaufe the neighbouring clergy and gentry have fucceffully laboured to deter them from hearing it. But between three and four hundred of thofe who would not be deterred, are now under the care of thofe preachers. Now, what number of thefe were *ferious Chriftians* before? Were fifty? Were twenty? Were ten? Peradventure, there might five fuch be found. But 'tis a queftion, whether there could or no. The remainder were grofs, open finners, common fwearers, drunkards, fabbath-breakers, whoremongers, plunderers, robbers, implacable, unmerciful, wolves and bears in the fhape of men. Do you defire inftances of more *notorious finners* than thefe? I know not if *Turkey* or *Japan* can afford them. And what do you include in *repentance and good life?* Give the ftricteft definition thereof that you are able: and I will undertake, thefe once notorious finners, fhall be weighed in that balance, and not found wanting.

8. Not that all the *Methodifts* (fo called) *were very wicked people before they followed us.* There are thofe among them, and not a few, who are able

to

to ſtop the boaſting of thoſe that deſpiſe them, and to ſay, *Wherein ſoever any of you is bold, I am bold alſo:* only they *count all theſe things but loſs, for the excellency of the knowledge of Chriſt Jeſus.* But theſe we found, as it were, when we ſought them not. We went forth to *ſeek that which was loſt:* (more eminently loſt) *to call* the moſt flagrant, hardened, deſperate *ſinners to repentance.* To this end we preached in *the Horſe-fair* at *Briſtol*, in *Kingſwood*, in *Newcaſtle:* among the *colliers* in *Staffordſhire*, and the *tinners* in *Cornwall:* in *Southwark*, *Wapping*, *Moorfields*, *Drury-Lane*, at *London.* Did any man ever pick out ſuch places as theſe, in order to find *ſerious, regular, well-diſpoſed people?* How many ſuch might then be in any of them I know not. But this I know, that four in five of thoſe who are now with us, were not of that number, but were wallowing in their blood, till God by us ſaid unto them, *live.*

Sir, I willingly put the whole cauſe on this iſſue: what are the *general conſequences* of this preaching? Are there more *tares* or *wheat?* More *good men deſtroyed* (that is the proper queſtion) or *wicked men ſaved?* The laſt place where we began conſtant preaching, is a part of *Wiltſhire* and *Somerſetſhire*, near *Bath.* Now let any man enquire at *Rhode*, *Bradford*, *Rexal*, or among the colliers at *Coleford*, 1. What kind of people were thoſe, *before they followed theſe men?* 2. What are the *main doctrines* they have been teaching

teaching for this twelvemonth? 3. *What effect* have these doctrines upon their followers? What manner of lives do they lead now? And if you do not find, 1. That three in four of these were two years ago notoriously wicked men. 2. That the main doctrines they have heard since were, "Love God and your neighbour, and carefully keep his commandments." And 3. That they have since exercised themselves herein, and continue so to do: I say, if you or any reasonable man, who will be at the pains to enquire, does not find this to be an unquestionable fact: I will openly acknowledge myself an enthusiast, or whatsoever else you shall please to stile me.

Only one caution I would give to such an enquirer, let him not ask the *colliers* of *Coleford*, *Were* not *the generality* of you, *before you followed these men, serious, regular, well-disposed people?* Were you not *offended at the prophaneness and debauchery of the age?* And *was it not this disposition, which at first made you liable to receive these impressions?* (p. 103.) Because if he talk thus to some of those who do not yet *follow these men*, perhaps he will not live to bring back their answer.

* But will this, or a thousand such instances as this, *stop the mouths of all adversaries at once?* O Sir, would one expect such a thought as this, in one that had read the bible? What if you could convert as many sinners as St. *Paul* himself? Would

Would that *ſtop the mouths of all your adverſaries?* Yea, if you could convert three thouſand at one ſermon, ſtill you would be ſo far from *ſtopping all their mouths at once*, that the greater part of them would *gnaſh upon* you *with their teeth*, and cry, " Away with ſuch a fellow from the earth."

I never therefore expect *to perſuade the world*, the majority of mankind, that I *have been* for ſome years *advancing nothing* but what has a clear, immediate connection with *the true knowledge and love of God:* that God hath been pleaſed to uſe me, a weak, vile worm, in *reforming* many of my fellow ſinners, and making them, at this day, living witneſſes of *inward* and *pure religion:* and that many of theſe, *from living in all ſin, are quite changed, are become* ſo far *holy, that* though they are not *free from all ſin*, yet no ſin hath dominion over them. And yet I do firmly believe, *it is nothing but downright prejudice, to deny or oppoſe any of theſe particulars.* Preface, p. v.

* *Allow Mr.* Weſley, *you ſay, but theſe few points, and he will defend his conduct—beyond exception*—That is moſt true. If I *have* indeed *been advancing nothing but the true knowledge and love of God:* if God has made me an *inſtrument* in *reforming* many ſinners, and bringing them to *inward and pure religion:* and if many of theſe continue *holy* to this day, and *free from all* wilful ſin, then may I, even I, uſe thoſe awful words, *He that deſpiſeth me, deſpiſeth him that ſent me.*

But

But I never expect the world to allow me one of these points. However, I must go on, as God shall enable me. I must lay out whatsoever he intrusts me with, (whether others will believe I do it or no) in advancing the true Christian knowledge of God, and the love and fear of God among men: in reforming (if so be it please him to use me still) those who are yet without God in the world; and in propagating inward and pure religion, righteousness, peace and joy in the Holy Ghost.

10. But you believe, "I only corrupt those who were good Christians before, teaching them to revile and censure their neighbours, and to abuse the clergy, notwithstanding all their meekness and gentleness, as I do myself." *I must declare* (say you) *we have, in general, answered your pretence, with all meekness and temper—the railing and reviling has been chiefly on the side of the* Methodists, p. 16.

Your first charge ran thus, (Rem. p. 15.) *How have such abuses as these been thrown out by you— against our—regular clergy, not the highest or the worthiest excepted!*— I answered, "I am altogether clear in this matter, as often as it has been objected: neither do I desire to receive any other treatment from the clergy, than they have received from me to this day." p. 30.

You reply, 1. *One instance of your misrepresenting and injuring a preacher of our church I mentioned,* (p. 105.) Mentioned! Well: but did you

prove

prove it was an *injury* or *misrepresentation?* I know not that you once attempted it. 2. You next quote part of a letter from the third journal; (p. 36.) wherein (according to your account) the *most considerable of our clergy are abused, and at once accused in a very gross manner.* (p. 106.) Set down the whole paragraph, and I will prove, that this also is naked truth, and no abuse at all. You say, 3. *You approved of* Whitefield's *railing against the clergy*—i. e. I say, "Mr. *Wh.* preached, concerning the *Holy Ghost which all who believe are to receive*; not without a just, though severe censure of those, who preach as if there were no Holy Ghost," (*Journ.* 3. p. 65.) Nor is this railing, but melancholy truth. I have myself heard several preach in this manner. 4. You cite my words, "Woe unto you, ye blind leaders of the blind! How long will you pervert the right ways of the Lord?"—And add, *I appeal to yourself, whether you did not design this reflection against the clergy in general who differ from you?* No more than I did against *Moses* and *Aaron*. I expressly specify whom I design: "Ye who tell the mourners in *Zion*, Much religion hath made you mad." You say, 5. (with a N. B.) *All the clergy who differ from you, you style so,* p. 82. *in which and the foregoing page you causelessly slander them, as speaking of their own holiness—as that for the sake of which, on account of which we are justified before God.*

Let any serious person read over those pages. I therein *slander* no man. I speak what I know;

what I have both heard and read. The men are alive, and the books are extant. And the same conclusion I now defend, touching that *part* of the clergy who preach or write thus, viz. "If they preach the truth as it is in Jesus, I am found a false witness before God. But if I preach the way of God in truth, then they are blind leaders of the blind. 6. You quote those words, "Nor can I be said to intrude into the labours of those who do not labour at all; but suffer thousands of those for whom Christ died, to perish for lack of knowledge." (3 *Journ.* p. 69.) I wrote that letter near *Kingswood*. I would to God the observation were not terribly true! 7. The first passage you cite from the *Earnest Appeal*, p. 36. evidently relates to *a few* only among the clergy: and if the charge be true, but of one in five hundred, it abundantly *supports* my *reasoning*. 8. In the next, (p. 47.) I address all those, and those only, who affirm that I preach for gain.

You conclude, *The reader has now before him the manner in which you have been pleased to treat the clergy—and your late sermon—is too fresh an instance of—the like usage of the universities*—(p. 107.) It is an instance of *speaking the truth in love*. So I desire all mankind may *use* me. Nor could I have said less either to the university or the clergy, without sinning against God and my own soul.

* 11. But I must explain myself a little on that practice, which you so often term *abusing the clergy*.

clergy. I have many times great ſorrow and heavineſs in my heart, on account of theſe my brethren. And this ſometimes conſtrains me to ſpeak to them, in the only way which is now in my power: and ſometimes (though rarely) to ſpeak of them; of a few, not all, in general. In either caſe, I take an eſpecial care, 1. To ſpeak nothing but the truth. 2. To ſpeak this with all plainneſs; and, 3. With love, and in the ſpirit of meekneſs. Now if you will call this, *abuſing*, *railing*, or *reviling*, you muſt. But ſtill I dare not refrain from it. I muſt *thus rail*, *thus abuſe* ſinners of all ſorts and degrees, unleſs I will periſh with them.

When I firſt read your declaration, That our brethren *in general had treated us with all meekneſs and temper*, I had thoughts of ſpreading before you a few of the flowers which they have ſtrewed upon us with no ſparing hand. But on reflection, I judged it better to forbear. Let them die and be forgotten!

As to thoſe of the *people* called *Methodiſts*, whom you ſuppoſe to *rail at and abuſe the clergy*, and to *revile* and *cenſure* their neighbours, I can only ſay, Which are they? Shew me the men. And if it appear, that any of thoſe under my care, habitually *cenſure* or *revile* others, whether clergy or laity, I will make them an example, for the benefit of all the reſt.

Touching *you*, I believe I was *afraid* without

cauſe. I do not think you advanced a *wilful untruth*. This was a raſh word. I hereby openly retract it, and aſk pardon of God and you.

To draw toward a concluſion. Whoſoever they are that *deſpiſe me, and make no account of my labours*, I know that they are *not in vain in the Lord*, and that I have not *fought as one that beateth the air*. I ſtill ſee (and I praiſe *the Father of lights, from whom every good and perfect gift deſcendeth*) a continual increaſe of pure religion, and undefiled, of the love of God and man, of the *wiſdom* which is *pure and peaceable, gentle and eaſy to be intreated, full of mercy, and of good fruits*. I ſee more and more of thoſe "who before lived in a thorough contempt of God's ordinances, and of all duties, now zealouſly diſcharging their duties to God and man, and walking in all his ordinances blameleſs." A few indeed I have ſeen draw back to perdition, chiefly through a fear of being *righteous over-much*. And here and there one has fallen into *Calviniſm*, or turned aſide to the *Moravians*. But I doubt not, theſe "are in a better ſtate than they were before they heard us. Admit they are in error, yea and die therein, yet who dares affirm, they will periſh everlaſtingly? But had they died in groſs ſin, we are ſure they had fallen into *the fire that never ſhall be quenched*."

I have now conſidered, as far as my time would permit, (not *every thing* in your letter, *whether*

of

of moment or no, but) thoſe points, which I conceived to be of the greateſt weight. That God may lead us both into all truth, and that we may not drop our love in the purſuit of it, is the continual prayer of,

Reverend Sir,

Your friend and ſervant for Chriſt's ſake,

June 17, 1746. JOHN WESLEY.

A

LETTER

To the Right REVEREND the

LORD BISHOP of LONDON:

Occaſioned by his Lordſhip's late charge to his CLERGY.

Let me not, I pray you, accept any man's perſon, neither let me give flattering titles unto man. For I know not to give flattering titles. In ſo doing my Maker would ſoon take me away.

JOB xxxiii. 21, 22.

MY LORD,

1. WHEN abundance of perſons have for ſeveral years laid to my charge things that I knew not, I have generally thought it my duty to paſs it over in ſilence, to be *as one that heard*

heard not. But the caſe is different, when a perſon of your lordſhip's character calls me forth to anſwer for myſelf. Silence now might be interpreted contempt. It might appear like a ſullen diſregard, a with-holding honour from him to whom honour is due, were it only on account of his high office in the church. More eſpecially, when I apprehend ſo eminent a perſon as this, to be under conſiderable miſtakes concerning me. Were I now to be ſilent, were I not to do what was in my power for the removal of thoſe miſtakes, I could not have a conſcience void of offence, either towards God or towards man.

2. But I am ſenſible, how difficult it is to ſpeak in ſuch a manner as I ought, and as I deſire to do. When your lordſhip publiſhed thoſe queries, under the title of *obſervations*, I did not lie under the ſame difficulty; becauſe, as your name was not inſcribed, I had "the liberty to ſtand, as it were, on even ground." But I muſt now always remember to whom I ſpeak. And may the God *whom I ſerve in the goſpel of his Son*, enable me to do it with deep ſerioufneſs of ſpirit, with modeſty and humility; and at the ſame time, with the utmoſt plainneſs of ſpeech; ſeeing we muſt both ſtand before the judgment ſeat of *Chriſt*.

3. In this then I intreat your lordſhip to bear with me: and in particular, when I ſpeak of myſelf, (how tender a point!) juſt as freely as I would of another man. Let not this be termed boaſting.

Is there not a cauſe? Can I refrain from ſpeaking, and be guiltleſs? And if I ſpeak at all, ought I not to ſpeak (what appears to me to be) the whole truth? Does not your lordſhip deſire, that I ſhould do this? I will then, God being my helper. And you will bear with me in my folly (if ſuch it is) with my ſpeaking in the ſimplicity of my heart.

4. Your lordſhip begins, *There is another ſpecies of enemies, who—give ſhameful diſturbance to the parochial clergy, and uſe very unwarrantable methods, to prejudice their people againſt them, and to ſeduce their flocks from them—the* Methodiſts *and* Moravians, *who—agree in annoying the eſtabliſhed miniſtry, and in drawing over to themſelves the loweſt and moſt ignorant of the people, by pretences to greater ſanctity*—p. 4.

But have no endeavours been uſed to ſhew them their error? Yes: your lordſhip remarks, *Endeavours have not been wanting—But though theſe endeavours have cauſed ſome abatement in the* pomp *and* grandeur *with which theſe people for ſome time acted* (truly, one would not have expected it from them!) *yet they do not ſeem—to have made an impreſſion upon their leaders.* p. 6.

Your lordſhip adds, *Their innovations in points of diſcipline, I do not intend to enter into at preſent* —But *to enquire what the doctrines are which they ſpread*, p. 7.—*Doctrines big with pernicious influences upon practice.* p. 8.

Six of theſe your lordſhip mentions, after having

ing premiſed, *It is not at all needful, to the end of guarding againſt them, to charge the particular tenets upon the particular perſons among them.* p. 7. Indeed, my lord, it is needful in the higheſt degree. For if the miniſter who is to guard his people, either againſt *Peter Bohler*, Mr. *Whitefield*, or me, does not know what our particular tenets are, he muſt needs *run, as uncertainly, and fight, as one that beateth the air.*

I will fairly own, which of theſe belong to me. The *indirect practices* which your lordſhip charges upon me, may then be conſidered; together with the *conſequences* of theſe doctrines, and your lordſhip's inſtructions to the clergy.

5. *The firſt that I ſhall take notice of* (ſays your lordſhip) *is the* antinomian *doctrine.* p. 8. The ſecond, *That Chriſt has done all, and left nothing for* us *to do, but to believe.* p. 9. Theſe belong not to me. I am unconcerned therein. I have earneſtly oppoſed, but did never teach or embrace them.

There is another notion (your lordſhip ſays) *which we find propagated throughout the writings of thoſe people, and that is, the making* inward, ſecret *and ſudden* impulſes *the* guides *of their actions, reſolutions and deſigns.* p. 14. Mr. *Church* urged the ſame objection before. *Inſtead of making the word of* God *the rule of his actions, he follows only his* ſecret impulſe—I beg leave to return the ſame anſwer. "In the whole compaſs of language there is not a propoſition which leſs belongs to me

than this. I have declared again and again, that I make the word of God *the rule* of all my actions; and that I no more follow any *ſecret impulſe* inſtead thereof, than I follow *Mahomet* or *Confucius*." *Anſw. to Mr.* Church, *p.* 38.

6. Before I proceed, ſuffer me to obſerve, here are three grievous errors, charged on the *Moravians*, Mr. *Whitefield* and me conjointly, in none of which I am any more concerned, than in the doctrine of the Metempſychoſis! But it was *not needful to charge particular tenets on particular perſons.* Juſt as needful, my lord, as it is not to put a ſtumbling-block in the way of our brethren: not to lay them under an almoſt inſuperable temptation, of condemning the innocent with the guilty. I beſeech your lordſhip to anſwer in your own conſcience before God, whether you did not foreſee how many of your hearers would charge theſe tenets upon *me?* Nay, whether you did not deſign they ſhould? If ſo, my lord, is this Chriſtianity? Is it humanity? Let me ſpeak plain. Is it honeſt heatheniſm?

7. I am not one jot more concerned in inſtantaneous juſtification, as your lordſhip explains it, viz. *A ſudden inſtantaneous juſtification, by which the perſon receives from* God, *a certain ſeal of his ſalvation, or abſolute* aſſurance *of being ſaved at laſt*, p. 11. *Such an inſtantaneous working of the Holy Spirit, as finiſhes the buſineſs of ſalvation once for all*, ibid. I neither teach nor believe,

believe, and am therefore clear of all the consequences that may arise therefrom. I believe, *a gradual improvement in grace and goodness*, I mean, in the knowledge and love of God, is a good *testimony of our present sincerity towards* God: although I dare not say, it is *the only true ground of humble assurance*, or the only foundation on which a Christian builds his *hopes of acceptance and salvation*. For I think *other foundation* of these *can no man lay, than that which is laid, even* Jesus Christ.

8. To the charge of holding *sinless perfection* as your lordship states it, I might likewise plead, not guilty: seeing one ingredient thereof, in your lordship's account, is *freedom from temptation*, p. 17. Whereas I believe, "there is no such perfection in this life, as implies an entire deliverance from manifold temptations." But I will not decline the charge. I will repeat once more my coolest thoughts upon this head; and that in the very terms which I did several years ago, as I presume your lordship cannot be ignorant.

"What, it may be asked, do you mean *by one that is perfect*, or, *one that is as his master?* We mean, one in whom is *the mind which was in* Christ, and who *so walketh as he walked*; a man that *hath clean hands and a pure heart*; or that is *cleansed from all filthiness of flesh and spirit*: one *in whom there is no occasion of stumbling*, and who accordingly *doth not commit sin*. To declare

this a little more particularly, we underſtand by that ſcriptural expreſſion, *a perfect man*, one in whom God hath fulfilled his faithful word, *from all your filthineſs, and from all your idols will I cleanſe you—I will alſo ſave you from all your uncleanneſs.* We underſtand hereby, one whom God hath *ſanctified throughout*, even in *body, ſoul and ſpirit:* one who *walketh in the light, as he is in the light*, in whom *is no darkneſs at all*; *the blood of* Jeſus Chriſt *his Son* having *cleanſed him from all ſin.*"

"This man can now teſtify to all mankind, *I am crucified with* Chriſt; *nevertheleſs I live*; *yet I live not*; *but* Chriſt *liveth in me.* He *is holy*, *as* God *who called him is holy*, both in life, and *in all manner of converſation.* He *loveth the* Lord *his* God *with all his heart, and ſerveth him with all his ſtrength.* He *loveth his neighbour* (every man) *as himſelf*; yea, *as* Chriſt *loved us*: them in particular that *deſpitefully uſe him and perſecute him*, becauſe *they know not the Son, neither the Father.* Indeed his ſoul is all love, filled with *bowels of mercies, kindneſs, meekneſs, gentleneſs, long-ſuffering.* And his life agreeth thereto, full *of the work of faith, the patience of hope, the labour of love.* And *whatſoever he doth, either in word or deed*, he doth *it all in the name*, in the love and power *of the* Lord Jeſus. In a word, he doth the will of God *on earth, as it is done in heaven.*"

"This

" This is to be *a perfect man*, to be *ſanctified throughout, created anew in* Jeſus Chriſt: even " to have a heart ſo all-flaming with the love of God," (to uſe archbiſhop *Uſher*'s words,) " as continually to offer up every thought, word, and work, as a ſpiritual ſacrifice, acceptable unto God through Chriſt." In every thought of our hearts, in every word of our tongues, in every work of our hands, *to ſhew forth his praiſe who hath called us out of darkneſs into his marvellous light.* O that both we, and all who ſeek the Lord Jeſus in ſincerity, may thus *be made perfect in one.*"

9. I conjure you, my lord, by the mercies of God, if theſe are not the words of truth and ſoberneſs, point me out wherein I have erred from the truth: ſhew me clearly, wherein I have ſpoken either beyond or contrary to the word of God. But might I not humbly intreat, that your lordſhip, in doing this, would abſtain from ſuch expreſſions as theſe, *If they will put themſelves under their direction and diſcipline,—after their courſe of diſcipline is once over*, p. 15. as not ſuitable either to the weight of the ſubject, or the dignity of your lordſhip's character. And might I not expect ſomething more than theſe looſe aſſertions, that this is *a deluſion altogether groundleſs*, p. 15. *A notion contrary to the whole tenor, both of the old and new teſtament*; that *the ſcriptures forbid all thought of it; as vain, arrogant and preſumptuous*; that they *repreſent all mankind, without diſtinction, as ſubject to ſin and corruption*

corruption (ſubject to ſin and corruption! ſtrong words!) *during their continuance in this world: and require no more than an honeſt* deſire *and* endeavour, *to find ourſelves leſs and leſs in a ſtate of imperfection?* p. 16.

Is it not from your lordſhip's intirely miſtaking the queſtion, not at all apprehending what perfection I teach, that you go on to guard againſt the ſame imaginary conſequences, as your lordſhip did in *the Obſervations?* Surely, my lord, you never gave yourſelf the trouble to read the anſwer given in the *Farther Appeal*, to every objection which you now urge afreſh! ſeeing you do not now appear to know any more of my ſentiments, than if you had never propoſed one queſtion, nor received one anſwer upon the ſubject!

10. If your lordſhip deſigned to ſhew my real ſentiments concerning the laſt *doctrine which you mention*, as one would imagine by your adding, *theſe are his own words*, p. 18. ſhould you not have cited all my own words? At leaſt all the words of that paragraph, and not have mangled it, as Mr. *Church* did before?

It runs thus (*Journal* III. p. 47.) "*Sat.* 28. I ſhewed at large (in order to anſwer thoſe who taught, that none but they who are full of faith and the Holy Ghoſt, ought ever to communicate) 1. That the Lord's *ſupper* was ordained by God, to be a *means of conveying* to men either *preventing*, or *juſtifying*, or *ſanctifying grace*, according

cording to their ſeveral neceſſities. 2. That the perſons for whom it was ordained, are all thoſe who know and feel that they *want* the *grace* of God, either to *reſtrain* them from ſin, or to *ſhew their ſins forgiven*, or to *renew their ſouls* in the image of God. 3. That in as much as we come to his table, not to *give* him any thing, but to *receive* whatſoever he ſees beſt for us, there is *no previous preparation* indiſpenſably neceſſary, but *a deſire* to receive whatſoever he pleaſes to give. And 4. that *no fitneſs* is required at the time of communicating, but *a ſenſe of our ſtate*, of our utter ſinfulneſs and helpleſneſs: every one who knows he is *fit for hell*, being juſt *fit to come to* Chriſt, in this as well as all other ways of his appointment."

In the ſecond letter to Mr. *Church*, p. 26. I explain myſelf farther on this head. "I am ſorry to find you ſtill affirm, that with regard to the Lord's *ſupper* alſo, I *advance many injudicious, falſe and dangerous things. Such as*, 1. *That a man ought to communicate, without a ſure truſt in* God's *mercy through* Chriſt, p. 117." You mark theſe as my words; but I know them not. 2. "*That there is no previous preparation* indiſpenſably *neceſſary, but a deſire to receive whatſoever* God *pleaſes to give.*" But I include abundantly more in that *deſire*, than you ſeem to apprehend; even a willingneſs to know and do the whole will of God. 3. *That no fitneſs is required at the time of communicating*, (I recite the whole ſentence)

ſentence) *but a ſenſe of our ſtate, of our utter ſinfulneſs and helpleſneſs! Every one who knows he is fit for hell, being juſt fit to come to* Chriſt, *in this, as well as in all other ways of his appointment.*" But neither can this ſenſe of our utter ſinfulneſs and helpleſneſs ſubſiſt, without earneſt deſires of univerſal holineſs.

10. And now what can I ſay? Had your lordſhip never ſeen this? That is hardly to be imagined. But if you had, how was it poſſible your lordſhip ſhould thus explicitly and ſolemnly charge me, in the preſence of God and all my brethren (only, the perſon ſo charged was not preſent) with *meaning by thoſe words to* ſet aſide *ſelf-examination and repentance for ſins paſt, and reſolutions of living better for the time to come, as things no way neceſſary to make a worthy communicant!* p. 18

If an evidence at the bar ſhould ſwerve from truth, an equitable judge may place the thing in a true light. But if the judge himſelf ſhall bear falſe witneſs, where then can we find a remedy?

Actual preparation was here intirely out of the queſtion. It might be *abſolutely* and *indiſpenſably* neceſſary, for any thing I had either ſaid or *meant* to the contrary. For it was not at all in my thoughts. And the habitual preparation which I had in terms declared to be *indiſpenſably* neceſſary, was "a willingneſs to know and to do the whole will of God," and "earneſt deſires of

of univerſal holineſs." Does your lordſhip think, this is *meant to ſet aſide all repentance for ſins paſt, and reſolutions of living better for the time to come?*

11. Your lordſhip next falls with all your might upon that ſtrange aſſertion, as you term it, "We come to his table, not to give him any thing, but to receive whatſoever he ſees beſt for us. *Whereas*, ſays your lordſhip, *in the exhortation* at the time *of receiving, the people are told, that they muſt* give *moſt humble and hearty thanks,—and immediately* after *receiving, both miniſter and people join, in* offering *and* preſenting *themſelves before* God, p. 20, 21. O God! in what manner are the moſt ſacred things here treated! The moſt venerable myſteries of our religion! What quibbling, what playing upon words is here! "Not to *give* him any thing,"—"Yes, to *give* him thanks." O my lord, are theſe the words of a father of the church?

12. Your lordſhip, goes on, *To the foregoing account of theſe modern principles and doctrines—it may not be improper to ſubjoin a few obſervations upon the indirect* practices *of the ſame people in gaining proſelytes*, p. 23, 24.

I. *They perſuade the people, that the* eſtabliſhed *worſhip, with a regular attendance upon it, is not ſufficient to anſwer the ends of devotion.*

Your lordſhip mentioned this likewiſe in the *obſervations*. In your fourth *query* it ſtood thus: "Whether a due and regular attendance on the public offices of religion, paid in a ſerious and compoſed

compoſed way, does not anſwer the true ends of devotion?" Suffer me to repeat part of the anſwer then given.

"I ſuppoſe, by devotion you mean public worſhip; by the *true ends* of it, the love of God and man: and by *a due and regular attendance on the public offices of religion, paid in a ſerious and compoſed way*, the going as often as we can to our pariſh church, and to the ſacrament there adminiſtered. If ſo, the queſtion is, "Whether *this attendance* on *thoſe offices*, does not produce the love of God and man? I anſwer ſometimes it does; and ſometimes it does not. I myſelf thus attended them for many years; and yet am conſcious to myſelf, that during that whole time, I had no more of the love of God than a ſtone. And I know many hundreds, perhaps thouſands, of ſerious perſons, who are ready to teſtify the ſame thing."

I ſubjoined, 1. "We continually exhort all who attend on our preaching, to attend the offices of the church. And they do pay a more regular attendance there than ever they did before. 2. Their attending the church did not, in fact, anſwer thoſe ends at all, till they attended this preaching alſo. 3. It is the preaching remiſſion of ſins through Jeſus Chriſt, which alone anſwers the true ends of devotion."

II. 13. *They cenſure the clergy*, ſays your lordſhip, *as leſs zealous than themſelves, in the ſeveral branches*

branches of the miniſterial function—For this *they are undeſervedly reproached by theſe noiſy, itinerant leaders*, p. 24, 25.

My lord, I am not conſcious to myſelf of this: I do not willingly compare myſelf with any man, much leſs do I reproach my brethren of the clergy, whether they deſerve it or not. But it is needleſs to add any more on this head than what was ſaid above a year ago. [2d letter to Mr. *Church*, p. 78.]

" I muſt explain myſelf a little on that practice, which you ſo often term *abuſing the clergy*. I have many times great ſorrow and heavineſs in my heart, on account of theſe my brethren. And this ſometimes conſtrains me to ſpeak to them, in the only way which is now in my power: and ſometimes (though rarely) to ſpeak of them; of a few, not all in general. In either caſe, I take an eſpecial care, 1. To ſpeak nothing but the truth. 2. To ſpeak this with all plainneſs; and, 3. With love, and in the ſpirit of meekneſs. Now, if you will call this *abuſing*, *railing*, or *reviling*, you muſt. But ſtill I dare not refrain from it. I muſt *thus rail*, *thus abuſe* ſinners of all ſorts and degrees, unleſs I will periſh with them."

III. 14. *Thy value themſelves upon extraordinary ſtrictneſſes and ſeverities in life, and ſuch as are beyond what the rules of Chriſtianity require. They captivate the people by ſuch profeſſions and appearances*

appearances of uncommon *ſanctity—But that which can never fail of a general reſpect—is a quiet and exemplary life, free from the many* follies *and* indiſcretions *which thoſe reſtleſs and vagrant teachers are apt to fall into*, p. 25.

By " extraordinary ſtrictneſſes and ſeverities," I preſume your lordſhip means, the abſtaining from wine and animal food; which, it is ſure, Chriſtianity does not require. But if you do, I fear your lordſhip is not throughly informed of the matter of fact. I began to do this, about twelve years ago, when I had no thought of " annoying parochial miniſters," or of " captivating any people" thereby, unleſs it were the *Chicaſaw* or *Choctau Indians*. But I reſumed the uſe of them both, about two years after, for the ſake of ſome who thought I made it a point of conſcience; telling them, *I will eat fleſh while the world ſtandeth*, rather than *make my brother to offend*. Dr. *Cheyne* adviſed me, to leave them off again, aſſuring me, " Till you do, you will never be free from fevers." And ſince I have taken his advice, I have been free (bleſſed be God) from all bodily diſorders. † Would to God I knew any method of being equally free from all *follies* and *indiſcretions*. But this I never expect to attain, till my ſpirit returns to God.

15. But in how ſtrange a manner does your lordſhip repreſent this? What a conſtruction do you

† I continued this about two years.

you put upon it? *Appearances of an* uncommon *ſanctity*, in order to *captivate the people*—— *Pretenſions to more exalted degrees of ſtrictneſs, to make their way into weak minds and fickle heads*, p. 25. *Pretences to greater ſanctity*, whereby *they draw over to themſelves the moſt ignorant of the people*, p. 4. If theſe are *appearances of uncommon ſanctity* (which indeed might bear a diſpute) how does your lordſhip know, that they are only *appearances?* That they do not ſpring from the heart? Suppoſe theſe were *exalted degrees of ſtrictneſs*, is your lordſhip abſolutely aſſured, that we practiſe them only *to make* our *way into weak minds and fickle heads?* Where is the proof, that theſe *pretences to greater ſanctity* (as you lordſhip is pleaſed to phraſe them) are mere *pretences*, and have nothing of reality or ſincerity in them?

My lord, this is an accuſation of the higheſt nature. If we are guilty, we are not ſo much as moral Heathens. We are monſters, not only unworthy of the Chriſtian name, but unfit for human ſociety. It tears up all *pretences* to the love of God and man: to juſtice, mercy, or truth. But how is it proved? Or does your lordſhip read the heart, and ſo paſs ſentence without any proof at all? O my lord, ought an accuſation of the loweſt kind to be thus received, even againſt the loweſt of the people? How much leſs can this be reconciled with the apoſtolical advice to the biſhop of *Epheſus*, *Againſt a preſ-*

a preſbyter, receive not an accuſation, but before two or three witneſſes; and thoſe face to face. When it is thus proved, *them that ſin, rebuke before all.* Your lordſhip, doubtleſs remembers the words that follow (how worthy to be written in your heart!) *I charge thee, before God and the* Lord Jeſus Chriſt, *and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality*, 1 *Tim.* v. 19, 20, 21.

IV. 16. They *miſlead the people into an opinion of the* high merit *of punctual attendances on their performances, to the neglect of the buſineſs of their ſtation*, p. 26. My lord, this is not ſo. You yourſelf, in this very charge, have cleared us from one part of this accuſation. You have born us witneſs, p. 10. that we diſclain all *merit*, even in (really) good works: how much more, in ſuch works as we continually declare are not good, but very evil? Such as the attending ſermons, or any public offices whatever, *to the neglect of the buſineſs of our ſtation.*

When your lordſhip urged this before, in the *obſervations*, I openly declared my belief (*Farther Appeal*, part I. p. 19.) "That true religion cannot lead into a diſregard or diſeſteem of the common duties and offices of life: that, on the contrary, it leads men to diſcharge all thoſe duties with the ſtricteſt and cloſeſt attention: that Chriſtianity requires this attention and diligence, in

in all ſtations and in all conditions: that the preformance of the loweſt offices of life, *as unto* God, is truly *a ſerving of* Chriſt; and that this is the doctrine I preach continually;" a fact, whereof any man may eaſily be informed. Now if after all this, your lordſhip will repeat the charge, as if I had not once opened my mouth concerning it, I cannot help it. I can ſay no more. I commend my caſe to God.

17. Having conſidered what your lordſhip has advanced, concerning dangerous *doctrines* and indirect *practices*, I now come to the inſtructions your lordſhip gives to the clergy of your dioceſe.

* How awful a thing is this! the very occaſion carries in it a ſolemnity not to be expreſſed. Here is an angel of the church of Chriſt, one of the ſtars in God's right-hand, calling together all the ſubordinate paſtors, for whom he is to give an account to God; and directing them (in the name and by the authority of *the great Shepherd of the ſheep*, Jeſus Chriſt, *the firſt begotten from the dead, the Prince of the kings of the earth*) how to *make full proof of their miniſtry*, that they may be *pure from the blood of all men*; how to *take heed unto themſelves and to all the flock over which the Holy Ghoſt hath made them overſeers*; how to *feed the flock of* God, *which he hath purchaſed with his own blood!* To this end they are all aſſembled together. And what is the ſubſtance of all his inſtructions? "Reverend brethen, I charge you all, lift up your voice like a trumpet! and *warn* and *arm*

and

and *fortify* all mankind—againſt a people called *Methodiſts*."

True it is, your lordſhip gives them ſeveral advices; but all in order to this end. You direct them, to *inculcate the excellency of our liturgy, as a wiſe, grave and ſerious ſervice:* to ſhew *their people, that a diligent attendance on their buſineſs, is a ſerving of God; punctually to perform both the public offices of the church, and all other paſtoral duties:* and to *engage the eſteem of their pariſhioners, by a conſtant regularity of life.* But all theſe your lordſhip recommends *eo nomine*, as means to that great end, "The *arming* and *fortifying* their people againſt the *Moravians* or *Methodiſts*, and their doctrines."

Is it poſſible! Could your lordſhip diſcern no other enemies of the goſpel of Chriſt? Are there no other heretics or ſchiſmatics on earth? Or even within the four ſees? Are there no papiſts, no deiſts in the land? Or are their errors of leſs importance? Or, are their numbers in *England* leſs conſiderable? Or leſs likely to increaſe? Does it appear then that they have loſt their zeal for making proſelytes? Or, are all the people ſo *guarded* againſt them already, that their labour is in vain? Can your lordſhip anſwer theſe few, plain queſtions, to the ſatisfaction of your own conſcience?

Have the *Methodiſts* (ſo called) already monopolized all the ſins, as well as errors, in the nation? Is *Methodiſm* the only ſin, or the only fatal

or

or ſpreading ſin, to be found within the bills of mortality! Have two thouſand (or more) *ambaſſadors of* Chriſt *and ſtewards of the myſteries of* God, no other buſineſs than to *guard, warn, arm, and fortify* their people againſt this? O my lord, if this engroſſes their time and ſtrength (as it muſt, if they follow your lordſhip's inſtructions) they will not give an account with joy, either of themſelves or of their flock in that day!

11. Your lordſhip ſeems in ſome meaſure ſenſible of this, when you very gently condemn their opinion, who think the *Methodiſts might better be diſregarded and deſpiſed, than taken notice of and oppoſed—if it were not for the diſturbance they give to the parochial miniſters, and their unwarrantable endeavours to ſeduce the people from their lawful paſtors*, p. 22. The ſame complaint with which your lordſhip opened your charge. *They give ſhameful diſturbances to the parochial clergy—they annoy the eſtabliſhed miniſtry, uſing very unwarrantable methods, firſt, to prejudice their people againſt them, and then to ſeduce their flocks from them*, p. 4.

Whether we ſeduce them or no (which will be preſently conſidered) I am ſorry your lordſhip ſhould give any countenance to that low, ſenſeleſs, and now generally exploded ſlander, that we do it for a maintenance. This your lordſhip inſinuates, by applying to us thoſe words of biſhop *Saunderſon*, "And all this, *to ſerve their own belly*, to make a prey of the poor deluded

proſelytes: for by this means *the people fall unto them, and thereout ſuck they no ſmall advantage,*" p. 15. Your lordſhip cannot but know, that my fellowſhip, and my brother's ſtudentſhip, afford us more than ſufficient for life and godlineſs: eſpecially, for that manner of life which we chuſe, whether out of oſtentation or in ſincerity.

19. But do we willingly *annoy the eſtabliſhed miniſtry*, or *give diſturbance to the parochial clergy?* My lord, we do not. We truſt, herein, to have a conſcience void of offence. Nor do we deſignedly *prejudice their people againſt them.* In this alſo our heart condemneth us not. But you *ſeduce their flocks from them.* No, not even from thoſe who feed themſelves, not the flock. All who hear us attend the ſervice of the church, at leaſt as much as they did before. And for this very thing, are we reproached as "bigots to the church," by thoſe of moſt other denominations.

* Give me leave, my lord, to ſay, you have miſtook and miſrepreſented this whole affair from the top to the bottom. And I am the more concerned to take notice of this, becauſe ſo many have fallen into the ſame miſtake. It is indeed, and has been from the beginning, the πρῶτον ψεῦδος, the capital blunder of our bittereſt adverſaries: though how they can advance it, I ſee not, without *loving*, if not *making a lie.* It is not our care, endeavour, or deſire, to *proſelyte* any from one man to another, or from one church (ſo called) from one congregation, or ſociety to another:

another: (we would not move a finger to do this; to make ten thousand such proselytes) but from darkness to light, from Belial to Christ; from the power of Satan to God. Our one aim is, to proselyte sinners to repentance, the servants of the devil to serve the living and true God. If this be not done in fact, we will stand condemned; not as well-meaning fools, but as devils incarnate. But if it be, if the instances glare in the face of the sun, if they increase daily, maugre all the power of earth and hell: then, my lord, neither you nor any man beside (let me use great plainness of speech) can *oppose* and *fortify people against us*, without being found *even to fight against* God.

20. I would fain set this point in a clearer light. Here are, in and near *Moorfields*, ten thousand poor souls for whom Christ died, rushing headlong into hell. Is Dr. *Bulkely*, the parochial minister, both willing and able to stop them? If so, let it be done, and I have no place in these parts. I go and call other sinners to repentance. But if after all he has done, and all he can do, they are still in the broad way to destruction, let me see if God will put a word, even in my mouth. True, I am a poor worm that of myself can do nothing. But if God sends, by whomsoever he will send, his word shall not return empty. All the messenger of God asks, is Ἀὸς πῦ τῶ; (no help of man!) καὶ γῆν κινήσω· The arm of the Lord is revealed. The lion roars, having the prey plucked out of his teeth. And *there is joy in the presence*

of the angels of God, *over* more than *one ſinner that repenteth.*

21. Is this any *annoyance* to the parochial miniſter? Then what manner of ſpirit is he of? Does he look on this part of his flock as loſt, becauſe they are found of the great Shepherd?—My lord, great is my boldneſs toward you. You ſpeak of the *conſequences* of our doctrines. You ſeem well pleaſed with the ſucceſs of your *endeavours* againſt them, becauſe (you ſay) they *have pernicious conſequences, are big with pernicious influences upon practice,—dangerous to religion and the ſouls of men*, p. 8. 22. In anſwer to all this, I appeal to plain fact. I ſay once more, "What have been the *conſequences* (I would not ſpeak, but I dare not refrain) of the doctrines I have preached for nine years laſt paſt? By the fruits ſhall ye know thoſe of whom I ſpeak: even the cloud of witneſſes, who at this hour experience the goſpel which I preach, to be the power of God unto ſalvation. The habitual drunkard, that was, is now, temperate in all things. The whoremonger now flees fornication. He that ſtole ſteals no more, but works with his hands. He that curſed or ſwore, perhaps at every ſentence, has now learned to ſerve the Lord with fear, and rejoice unto him with reverence. Thoſe formerly inſlaved to various habits of ſin, are now brought to uniform habits of holineſs. Theſe are demonſtrable facts. I can name the men, with their places of abode. One of them was an avowed

avowed *Athieſt* for many years; ſome were *Jews*; a conſiderable number *Papiſts:* the greateſt part of them as much ſtrangers to the form, as to the power of godlineſs."

My lord, can you deny theſe facts? I will make whatever proof of them you ſhall require. But if the facts be allowed, who can deny the doctrines to be (in ſubſtance) the goſpel of Chriſt? *For is there any other name under heaven given to men, whereby they may* thus *be ſaved?* Or is there any other word that thus *commendeth itſelf to every man's conſcience in the ſight of* God?

* 22. But I muſt draw to a concluſion. Your lordſhip has without doubt had ſome ſucceſs in *oppoſing* this doctrine. Very many have, by your lordſhip's unwearied *endeavours*, been deterred from hearing at all: and have thereby probably eſcaped the being *ſeduced* into holineſs, have lived and died in their ſins. My lord, the time is ſhort. I am paſt the noon of life, and my remaining years flee away as a ſhadow. Your lordſhip is old and full of days, having paſt the uſual age of man. It cannot therefore be long before we ſhall both drop this houſe of earth, and ſtand naked before God: no, nor before we ſhall ſee the great white throne coming down from heaven, and him that ſitteth thereon. On his left-hand ſhall be thoſe who are ſhortly to dwell in everlaſting fire, prepared for the devil and his angels. In that number will be all who died in their ſins: and among the reſt, thoſe whom you

preſerved from repentance. Will you then rejoice in your ſucceſs? The Lord God grant it may not be ſaid in that hour, "Theſe have periſhed in their iniquity: but their blood I require at thy hands."

I am,

Your lordſhip's dutiful
ſon and ſervant,

LONDON, JOHN WESLEY.
June 11, 1747.

A LETTER

A

LETTER

To a CLERGYMAN.

TULLAMORE, *May* 4, 1748.

Rev. Sir,

I HAVE at preſent neither leiſure nor inclination to enter into a formal controverſy: but you will give me leave, juſt to offer a few looſe hints, relating to the ſubject of laſt night's converſation.

1. Seeing life and health are things of ſo great importance, it is, without queſtion, highly expedient, that phyſicians ſhould have all poſſible advantages of learning and education.

2. That trial ſhould be made of them by competent judges, before they practiſe publicly.

3. That after ſuch trial, they be authorized to

practiſe by thoſe who are impowered to convey that authority.

4. And that while they are preſerving the lives of others, they ſhould have what is ſufficient to ſuſtain their own.

5. But ſuppoſing a gentleman bred at the univerſity in *Dublin*, with all the advantages of education: after he has undergone all the uſual trials, and then been regularly authorized to practiſe.

6. Suppoſe, I ſay, this phyſician ſettles at —— for ſome years, and yet makes no cures at all: but after trying his ſkill on five hundred perſons, cannot ſhew that he has healed one; many of his patients dying under his hands, and the reſt remaining juſt as they were before he came.

7. Will you condemn a man, who having ſome little ſkill in phyſic, and a tender compaſſion for thoſe who are ſick or dying all-around him, cures many of thoſe, without fee or reward, whom the doctor could not cure?

8. At leaſt, *did* not (which is the ſame thing as to the caſe in hand) were it only for this reaſon, becauſe he did not go to them, and they would not come to him.

9. Will you condemn him, becauſe he has not learning? Or has not had an univerſity education?

What then? He cures thoſe whom the man of learning and education cannot cure.

10. Will

10. Will you object, That he is no physician, nor has any authority to practise?

I cannot come into your opinion. I think, he is a physician who heals; *Medicus est qui medetur:* and that every man has authority to save the life of a dying man.

But if you only mean, he has no authority to take fees, I contend not: for he takes none at all.

11. Nay, and I am afraid it will hold, on the other hand, *Medicus non est qui non medetur:* I am afraid, if we use propriety of speech, he is no physician who works no cure.

12. "O, but he has taken his degree of "doctor of physic, and therefore has autho- "rity."

Authority to do what? "Why, to heal all "the sick that will employ him." But (to wave the case of those who will not employ him: and would you have even *their* lives thrown away?) He does not heal those that do employ him. He that was sick before, is sick still; or else he is gone hence, and is no more seen.

Therefore his authority is not worth a rush; for it serves not the end for which it was given.

13. And surely he has no authority to kill them, by hindering another from saving their lives!

14. If he either attempts or desires to hinder him, if he condemns or dislikes him for it, it is

plain to all thinking men, he regards his own fees, more than the lives of his patients.

II. Now to apply. 1. Seeing life everlasting and holiness, or health of soul, are things of so great importance, it is highly expedient, that ministers being physicians of the soul, should have all advantages of education and learning.

2. That full trial should be made of them, in all respects, and that by the most competent judges, before they enter on the public exercise of their office, The saving souls from death.

3. That after such trial, they be authorized to exercise that office, by those who are impowered to convey that authority: (I believe, bishops are impowered to do this, and have been so, from the apostolic age.)

4. And that those whose souls they save, ought mean time to provide them what is needful for the body.

5. But suppose a gentleman bred at the university in *Dublin*, with all the advantages of education: after he has undergone the usual trials, and been regularly authorized to save souls from death.

6. Suppose, I say, this minister settles at —— for some years, and yet saves no soul at all; saves no sinners from their sins; but after he has preached all this time to five or six hundred persons,

ſons, cannot ſhew, that he has converted one from the error of his ways.

Many of his pariſhioners dying as they lived and the reſt remaining juſt as they were before he came.

7. Will you condemn a man, who having compaſſion on dying ſouls, and ſome knowledge of the goſpel of Chriſt, without any temporal reward, ſaves many from their ſins, whom the miniſter could not ſave?

8. At leaſt *did* not: nor ever was likely to do it; for he did not go to them, and they would not come to him.

9. Will you condemn ſuch a preacher, becauſe he has not learning? Or has not had an univerſity education?

What then? He ſaves thoſe ſinners from their ſins, whom the man of learning and education cannot ſave.

A peaſant being brought before the college of phyſicians at *Paris*, a learned doctor accoſted him, "What, friend, do you pretend to pre-"ſcribe to people that have agues? Doſt thou "know what an ague is?"

He replied, "Yes, Sir, an ague is, what I "can cure, and you cannot."

10. Will you object, "But he is no miniſter; "nor has any authority to ſave ſouls?"

I muſt beg leave to diſſent from you in this. I think, he is a true, evangelical miniſter, διάκονος, ſervant of Chriſt and his church, who ἄτως διακονεῖ,

ſo miniſters, as to ſave ſouls from death, to reclaim ſinners from their ſins: and that every Chriſtian, if he is able to do it, has authority to ſave a dying ſoul.

But if you only mean, he has no authority to take tythes, I grant it. He takes none. As he has freely recieved, ſo he freely gives.

11. But to carry the matter a little farther, I am afraid, it will hold on the other hand, with regard to the ſoul as well as the body, *Medicus non eſt qui non medetur.* I am afraid, reaſonable men will be much inclined to think, he that ſaves no ſouls is no miniſter of Chriſt.

12. " O, but he is ordained, and therefore has " authority." ——

Authority to do what? To ſave all the ſouls that will put themſelves under his care. True; but (to wave the caſe of them that will not. And would you deſire that even thoſe ſhould periſh?) he does not, in fact, ſave them that are under his care. Therefore, what end does his authority ſerve? He that was a drunkard, is a drunkard ſtill. The ſame is true of the ſabbath-breaker, the thief, the common ſwearer. This is the beſt of the caſe: for many have died in their iniquity, and their blood will God require at the watchman's hand.

13. For ſurely he has no authority to murder ſouls: either by his neglect, by his ſmooth if not falſe doctrine, or by hindering another from plucking

plucking them out of the fire, and bringing them to life everlasting.

14. If he either attempts or desires to hinder him, if he condemns or is displeased with him for it, how great reason is there to fear, that he regards his own profit, more than the salvation of souls?

I am, Rev. Sir,

Your affectionate brother,

J. W.

A LETTER

A

LETTER

To the AUTHOR of the

Euthuſiaſm of *Methodiſts* and *Papiſts* compared.

Agedum! Pauca accipe contra.

HOR.

SIR,

1. IN your late pamphlets you have undertaken to prove, that Mr. *Whitefield* and *I*, are groſs enthuſiaſts; and that our † *whole conduct is but a counter-part of the moſt wild fanaticiſms of the moſt abominable communion in its moſt corrupt ages.*

You

† Preface, page 3.

You endeavour to ſupport this charge againſt us, by quotations from our own writings: compared with quotations from celebrated writers of the *Romiſh* communion.

2. It lies upon me anſwer for one. But I muſt not burden you with too long an anſwer; leſt † *(for want either of leiſure or inclination)* you ſhould not give this, any more than my other tracts, a reading. In order therefore to ſpare both you and myſelf, I ſhall at preſent conſider only your firſt part; and that as briefly as poſſible. Accordingly I ſhall not meddle with your other quotations; but leaving them to whom they may concern, ſhall only examine, whether thoſe you have made from my writings, prove the charge of enthuſiaſm, or no.

This, I conceive, will be abundantly ſufficient, to decide the queſtion between you and me. If theſe do prove the charge, I am caſt: if they do not, if they are the words of truth and ſoberneſs, it will be an objection of no real weight, againſt ſentiments juſt in themſelves, though they ſhould alſo be found in the writings of *Papiſts:* yea, of *Mahometans* or *Pagans.*

3. Let the eight pages you *borrow*, ſtand as they are. I preſume they will do neither good nor harm. In the tenth you ſay, *The* Methodiſts *act on the ſame plan with the* Papiſts—*not perhaps from compact and deſign; but a ſimilar configuration and texture of brain, or the fumes of imagination*

† Preface, page 5.

tion producing similar effects. From a commiseration of horror, arising from the grievous corruptions of the world, perhaps from a real motive of sincere piety, they both set out with warm pretences to a reformation. Sir, this is an uncommon thought! That sincere piety should arise from the *configuration and texture of the brain!* As well as, that *pretences* to a reformation should spring from a *real motive* of *sincere piety!*

4. You go on, † *both commonly begin their adventures with field-preaching.* Sir, do you condemn field-preaching *toto genere*, as evil in itself? Have a care! or you (I should say, the gentleman that assists you) will speak a little too plain, and betray the *real* motives of his *sincere* antipathy to the people called *Methodists.*

Or do you condemn the preaching on *Hannam-mount*, in particular, to the colliers of *Kingswood?* If you doubt, whether this has *done any real good*, it is a very easy thing to be informed. And I leave it with all impartial men, whether the good which has in fact been done by preaching there, and which could not possibly have been done any other way, does not abundantly ‡ *justify the irregularity of it.*

5. But you think I am herein *inconsistent* with myself. For I say, "*The uncommonness is the very circumstance that recommends it.*" (I mean that recommended it to the colliers in *Kingswood:*) And yet I said, but a page or two before, "*We*

† Enthusiasm, &c. p. 11. ‡ p. 15.

" *We are not ſuffered to preach in the churches: elſe we ſhould prefer them to any places whatſoever.*"

Sir, I ſtill aver both the one and the other. I do *prefer* the preaching in a church when I am ſuffered: and yet, when I am not, the wiſe providence of God over-rules this very circumſtance for good: many coming to hear, becauſe of the uncommonneſs of the thing, who would otherwiſe not have heard at all.

6. Your ſecond charge is, That I † *abuſe the clergy, throw out ſo much gall of bitterneſs againſt them! And impute this black art of calumny to the ſpirit and power given from* God.

Sir, I plead not guilty to the whole charge. And you have not cited one line to ſupport it. But, if you could ſupport it, what is this to the point in hand? I preſume calumny is not enthuſiaſm. Perhaps you will ſay, " But it is ſomething as bad." True: but it is nothing to the purpoſe: even the *imputing this to the Spirit of* God, as you here repreſent it, is an inſtance of *art*, not of *enthuſiaſm*.

7. You charge me thirdly, with ‡ *putting on a ſanctified appearance, in order to draw followers, by a demure look, preciſe behaviour, and other marks of external piety. For which reaſon*, you ſay, *Mr.* Weſley *made and renewed that noble reſolution, not willingly to indulge himſelf in the leaſt levity of behaviour, or in laughter, no, not for a moment*

† Page 15. ‡ Page 18, 19.

moment— to ſpeak no word not tending to the glory of God; *and not a tittle of worldly things.*

Sir, You miſs the mark again. If this *ſanctified appearance* was *put on* to *draw followers*, if it was for *this reaſon*, (as you flatly affirm it was) that *Mr.* Weſley *made and renewed that noble reſolution:* (it was made eleven or twelve years before, about the time of my removal to *Lincoln-College*) then it can be no inſtance of *enthuſiaſm*, and ſo does not fall within the deſign of your preſent work.—Unleſs your title page does not belong to your book: for that confines you to the *enthuſiaſm* of the *Methodiſts.*

8. But to conſider this point in another view. You accuſe me of *putting on a ſanctified appearance, a demure look, preciſe behaviour, and other marks of external piety.* How are you aſſured, Sir, this was barely *external?* And that it was a bare *appearance* of ſanctity? You affirm this as from perſonal knowledge. Was you then acquainted with me three or four and twenty years ago? *He made and renewed that noble reſolution*, in order to *draw followers.*—Sir, How do you know that? Are you in God's place, that you take upon you to be the ſearcher of hearts? *That noble reſolution, not willingly to indulge himſelf in the leaſt levity of behaviour.* Sir, I acquit you of having any concern in this matter. But I appeal to all who have the love of God in their hearts, whether this is not a rational, ſcriptural reſolution, worthy of the vocation wherewith we are called

called—*or in laughter, no, not for a moment.* No, nor ought I to indulge it at all: if I am conscious to myself, it hurts my soul. In which, let every man judge for himself. *To speak no word not tending to the glory of* God—A *peculiar* instance of enthusiasm this! *And not a tittle of worldly things.* The words immediately following are, *Others may, nay must. But what is that to me?* (Words which in justice you ought to have inserted) who was then entirely disengaged from worldly business of every kind. Notwithstanding which, I have often since engaged therein, when the order of Providence plainly required it.

9. Though I did not design to meddle with them, yet I must here take notice of three of your instances of *Popish* enthusiasm. The first, is, That † *Mechtildis tortured herself, for having spoken an idle word.* (The point of comparison lies not in torturing herself; but in her doing it, on such an occasion;) the second, *That not a word fell from St.* Katharine *of* Sienna, *that was not religious and holy:* the third, *That the lips of* Magdalen di Pazzi, *were never opened but to chant the praises of* God. I would to God the comparison between the *Methodists* and *Papists* would hold in this respect! Yea, that you, and all the clergy in *England*, were guilty of just such *enthusiasm.*

10. You cite as a fourth instance of my enthusiasm, that I say, ‡ *A Methodist (a real Christian)*

† Page 19. ‡ Page 21.

tian cannot adorn himself, on any pretence, with gold or costly apparel. If this be enthusiasm, let the apostle look to it. His words are clear and express. If *you* can find a *pretence* to set them aside, do: I cannot; nor do I desire it.

11. My § *seeming contempt of money* you urge as a fifth instance of enthusiasm. Sir, I understand you. You was obliged to call it *seeming*, lest you should yourself confute the allegation brought in your title-page. But if it be only *seeming*, whatever it prove besides, it cannot prove that I am an *enthusiast*.

12. Hitherto you have succeeded extremely ill. You have brought five accusations against me: and have not been able to make one good. However, you are resolved to throw dirt enough, that some may stick. So you are next to prove upon me, ‖ *a restless impatience and insatiable thirst of travelling, and undertaking dangerous voyages, for the conversion of infidels; together with a declared contempt, of all dangers, pains and sufferings:* and the *designing, loving and praying for ill usage, persecution, martyrdom, death and hell.*

In order to prove this uncommon charge, you produce ¶ four scraps of sentences, which you mark as my words, though as they stand in your book, they are neither sense nor grammar. But you do not refer to the page or even the treatise, where any one of them may be found. Sir,

§ Page 26. ‖ p. 27. ¶ p. 31.

Sir, 'tis well you hide your name: or you would be obliged to hide your face, from every man of candour, or even common humanity.

13. † *Sometimes indeed*, you say, *Mr.* Wesley *complains of the scoffs both of the great vulgar and the small:* to prove which, you disjoint and murder (as your manner is) another of my sentences. *But at other times the note is changed, and* "*till he is despised no man is in a state of salvation.*" *The note is changed!* How so? When did I say otherwise than I do at this day, *viz.* "That none are children of God, but those who are hated, or despised by the children of the devil."

I must beg you, Sir, in your third part to inform your reader, that whenever any solecism or mangled sentences, appear in the quotations from my writings, they are not chargeable upon *me:* that if the sense be mine (which is not always; sometimes you do me too much honour, even in this:) yet I lay no claim to the manner of expression: the *English* is all your own.

14. ‡ *Corporal severities or mortification by tormenting the flesh*, is the next thing you charge upon me. Almost two sentences you bring in proof of this. The one, "*Our bed being wet* (it was in a storm at sea) *I laid me down on the floor, and slept sound till morning: and I believe I shall not find it needful to go to bed, as 'tis called, any more.*" But whether I do or not, how will you prove, that my motive is, To *gain a reputation for*

† Page 32. ‡ p. 31.

for ſanctity? I deſire (if it be not too great a favour) a little evidence for this.

The other fragment of a ſentence ſpeaks, § *of bearing cold on the naked head, rain and wind, froſt and ſnow.*" True; but not as matter of *mortification, by tormenting the fleſh.* Nothing leſs. Theſe things are not ſpoken of there, as voluntary inſtances of *mortification:* (you yourſelf know perfectly well, they are not; only you *make free* with your friend:) but as ſome of the unavoidable inconveniences, which attend preaching in the open air.

Therefore you need not be ſo ‖ *ſure that the apoſtle condemns that ἀφειδία σώματος, not ſparing the body, as uſeleſs and ſuperſtitious, and that it* is *a falſe ſhew of humility. Humility* is entirely out of the queſtion, as well as *chaſtity*; in the caſe of hardſhips endured (but not properly choſen) out of *love* to the ſouls for which Chriſt died.

15. You add a *word or two* of my *ardent deſire of going to hell*, which you think, I † *adopted from the Jeſuit* Nieremberg. Sir, I know not the man. I am wholly a ſtranger both to his perſon and to his doctrine. But if this is his doctrine, I diſclaim it from my heart. I ardently deſire, that both you and I may go to heaven.

But *Mr.* Weſley *ſays*, " ‡ *A poor old man decided the queſtion of diſintereſted love.——He ſaid,*

§ Page 32. ‖ p. 33. † p. 34. ‡ p. 35.

ſaid, I do not care what place I am in. Let God *put me where he will, or do with me what he will, ſo I may ſet forth his honour and glory.*"

He did ſo. And what then? Do theſe words imply, *an ardent deſire of going to hell?* I do not ſuppoſe the *going to hell* ever entered into his thoughts. Nor has it any place in my notion of *diſintereſted love.* How you may underſtand that term, I know not.

But you will prove, I have this deſire, whether I will or no. You are ſure, this was my † *original meaning*, in the words cited by Mr. *Church*,

" Doom if thou canſt to endleſs pain,
Or drive me from thy face;"

God's *power or juſtice*, you ſay, *muſt be intended; becauſe he ſpeaks of God's love in the very next lines*,

" But if thy ſtronger love conſtrains,
Let me be ſav'd by grace."

Sir, I will tell you a ſecret. Thoſe lines are not mine. However, I will once more venture to defend them, and to aver, that your conſequence is good for nothing, " If this love is ſpoken of in the latter lines, then it is not in the former." No! Why not? I take it to be ſpoken of

† Page 36.

of in both. The plain meaning of which is, "If thou art not love, I am content to periſh. But if thou art, let me find the effects thereof: let me be ſaved by grace."

16. You next accuſe me of maintaining *aſtoical inſenſibility*. This objection alſo you borrow from Mr. *Church*. You ought likewiſe to have taken notice, that I had anſwered it, and openly diſowned that doctrine: I mean, according to the rules of common juſtice. But that is not your failing.

17. Part of your thirty-ninth page runs thus: *with reſpect to all this patient enduring hardſhips*, &c. *it has been remarked by* learned *authors*, "*That ſome perſons by* conſtitutional temper, *have been fond of bearing the worſt that could befall them: that others from* a ſturdy humour, *and the force of* education, *have made light of the moſt exquiſite tortures: that when* enthuſiaſm *comes in, in aid of this natural acquired* ſturdineſs, *and men fancy they are upon* God's work, *and intituled to his* rewards. *they are immediately all on fire, for ruſhing into ſufferings and pain.*"

I take knowledge of your having faithfully abridged, your own book ſhall I ſay? Or the *learned* Dr. *Middleton*'s? But what is it you are endeavouring to prove?

Quorſum hæc tam putida tendunt?

The paragraph *ſeems* to point at me. But the plain,

plain, natural tendency of it, is to invalidate that great argument for Chriſtianity, which is drawn from the conſtancy of the martyrs. Have you not here alſo ſpoken a little too plain? Had you not better have kept the maſk on a little longer?

Indeed you lamely add, *The ſolid and juſt comforts which a true martyr receives from above, are groundleſſy applied to the counterfeit.* But this is not enough even to ſave appearances.

18. You ſubjoin a truly ſurprizing thought. † *It may moreover be obſerved, that both antient and modern enthuſiaſts always take care to ſecure ſome advantage by their ſufferings.* O rare enthuſiaſts! So they are not ſuch fools neither, as they are vulgarly ſuppoſed to be. This is juſt of a piece with the *cunning epileptic demoniacs*, in your other performance. And do not you think (if you would but ſpeak all that is in your heart, and let us into the whole ſecret) that there was a *compact*, likewiſe between biſhop *Hooper* and his *executioner*, as well as between the *ventriloquiſt* and the *exorciſt*?

But what *advantage* do *they take care to ſecure*? A good ſalary? A handſome fortune? No; quite another matter; ‡ *free communications with* God, and *fuller manifeſtations of his goodneſs.* I dare ſay, you do not envy them: no more than you do thoſe *ſelf-intereſted enthuſiaſts* of old, who *were tortured, not accepting deliverance, that they might obtain a better reſurrection.*

 19. You

† Page 40. ‡ Ibid.

19. You proceed to prove my enthuſiaſm from my notions of converſion. And here great allowances are to be made: becauſe you are talking of things quite out of your ſphere: you are got into an unknown world! Yet you ſtill talk as magiſterially, as if you was only running down the fathers of the primitive church.

And, firſt, you ſay, I † *repreſent converſion as ſudden and inſtantaneous.* Soft and fair! Do you know what *converſion* is? (A term indeed which I very rarely uſe, becauſe it rarely occurs in the New Teſtament.) "Yes; it is, To ‡ *ſtart up perfect men at once.*" (Indeed, Sir, it is not. A man is uſually converted, long before he is a perfect man. 'Tis probable, moſt of thoſe *Epheſians*, to whom St. *Paul* directed his epiſtle, were converted. Yet they were not *come* (few, if any) *to a perfect man*, to the meaſure of the ſtature of the fulneſs of Chriſt.

20. I do not, Sir, indeed, I do not undertake to make you underſtand theſe things. I am not ſo vain as to think it is in my power. 'Tis the utmoſt of my hope, to convince you, or at leaſt, thoſe who read your works, that you underſtand juſt nothing about them.

To put this out of diſpute, you go on, § *Thus faith and being born of God, are ſaid to be an inſtantaneous work, at once, and in a moment, as lightning. Juſtification, the ſame as regeneration, and having a lively faith, this always in a moment.*

† Page 40. ‡ p. 41. § p. 42.

moment. I know not which to admire moſt, the *Engliſh* or the ſenſe, which you here father upon me: but in truth 'tis all your own: I do not thus confound *faith* and *being born of* God. I always ſpeak of them as different things: 'tis you that thus jumble them together. 'Tis you who diſcover *juſtification* alſo to be the *ſame as regeneration, and having a lively faith.* I take them to be three different things; ſo different as not ever to come under one *genus.* And yet 'tis true, that each of theſe, "as far as I know," is at firſt experienced ſuddenly: although two of them (I leave you to find out which) gradually increaſe from that hour.

21. † *After theſe ſudden converſions*, ſay you *they receive their aſſurances of ſalvation.* Sir, Mr. *Bedford*'s ignorance in charging this doctrine upon me, might be *involuntary*, and I am perſuaded was *real.* But yours cannot be ſo. It muſt be *voluntary*; if it is not rather *affected.* For you had before you, while you wrote, the very tract, wherein I corrected Mr. *Bedford*'s miſtake, and explicitly declared, "The aſſurance whereof I ſpeak, is not an aſſurance of ſalvation." And the very paſſages you cite from me, prove the ſame: every one of which (as you yourſelf know in your own conſcience) relates wholly and ſolely to preſent pardon, not to future ſalvation.

Of ‡ *Chriſtian perfection* I ſhall not ſay any

 thing

† Page 43. ‡ p. 45.

thing to *you*, till you have learned a little Heathen honesty.

22. That this is a lesson you have not yet learned, appears also from your following section †: wherein you roundly affirm, *Whatever they think, say, or do*, (i. e. the *Methodists*, according to their own account) *is from* God. *And whatever opposeth, is from the devil* I doubt not, but Mr. *Church* believed this to be true when he asserted it. But this is no plea for *you*: who having read the answer to Mr. *Church*, still assert what you know to be false.

† *Here we have*, say you, *the true spirit and very essence of enthusiasm, which sets men above carnal reasoning, and all conviction of plain scripture.* It may, or may not; that is nothing to me. I am not above either reason or scripture. To either of these I am ready to submit. But I cannot receive scurrilous invective, instead of scripture: nor pay the same regard to low buffoonery, as to clear and cogent reasons.

23. With your two following pages, I have nothing to do. But in the 52d, I read as follows. *A Methodist, says Mr.* Wesley, *went to receive the sacrament——when* God *was pleased to let him see a crucified Saviour.* Very well; and what is this brought to prove? Why, 1. That I am an enthusiast: 2. That *I encourage the notion of the real, corporeal presence, in the sacrifice of the mass.* How so? Why ‡ *this is as good an argument for tran-*

† Page 49. ‡ p. 57.

tranſubſtantiation, as ſeveral produced by Bellarmin. Very likely it may; and as good as ſeveral produced by you, for the enthuſiaſm of the *Methodiſts.*

24. In that *ſeraphic rhapſody of divine love,* as as you term it, which you condemn in the lump, as rant and madneſs, there are ſeveral ſcriptural expreſſions, both from the Old and New Teſtament. At firſt I imagined you did not know them; thoſe being books which you did not ſeem to be much acquainted with. But upon laying circumſtances together, I rather ſuppoſe, you was glad of ſo handſome an opportunity, to make as if you aimed at *me,* that you might have a home ſtroke at ſome of thoſe old enthuſiaſts.

25. The next words which you cite from me, as a proof of my enthuſiaſm, are, † *The power of* God *was in an unuſual manner preſent.* I mean, many found an unuſual degree of that peace, joy and love, which St. *Paul* terms, *the fruit of the Spirit.* And all theſe, in conformity to his doctrine, I aſcribe to the *power of* God. I know you, in conformity to your principles, aſcribe them to the power of nature. But I ſtill believe, according to the old, ſcriptural hypotheſis, that whenever in hearing the word of God, men are filled with peace and love, God *confirms that word by the Holy Ghoſt given unto thoſe that hear it.*

26. As a further proof of my enthuſiaſm you mention ‡ *ſpecial directions, miſſions, and calls by*

† Page 61. ‡ Page 67.

immediate revelation. For an inſtance of which, you cite thoſe words, "*I know, and am aſſured, that* God *ſent forth his light and his truth.*" I did know this. But do I ſay, by immediate revelation? Not a tittle about it. This is your own ingenious improvement upon my words.

"However, it was by a *ſpecial direction.*" For your own words in the ſame paragraph are, § *From the direction I received from* God *this day, touching an affair of the greateſt importance.*

What, are theſe words in the ſame paragraph with thoſe, *I know, and am aſſured,* God *ſent forth his light and his truth?* Why then do you tear the paragraph in two, and put part in your 67th, part in your 68th and 69th pages? O, for a plain reaſon: to make it look like two inſtances of enthuſiaſm, otherwiſe it could have made but one at the moſt.

But you cannot make out one, till you have proved, that theſe directions were by *immediate revelation.* I never affirmed they were. I now affirm they were not. Now, Sir, make your beſt of them.

You add, † *Let me mention a few directions coming by way of command—Mr.* Weſley *ſays,* "*I came to Mr.* Delamotte's, *where I expected a cool reception. But* God *had prepared the way before me.*" What by a command to Mr. *Delamotte?* Who told you ſo? Not I: nor any one elſe: only your own fruitful imagination.

27. Your

§ Page 68. 99. † Page 69.

27. Your next discovery is more curious still; that ‡ "*itinerants order what they want at a public house, and then tell the landlord, that he will be damned, if he takes any thing of them.*"

I was beating my brain, to find out what *itinerant* this should be! as I could not but imagine, some silly man or other, probably stiling himself a *Methodist*, must some where or other have given some ground for a story so punctually delivered. In the midst of this, a letter from *Cornwall* informed me, it was I: I myself was the very man, and acquainted me with the place, and the person to whom I said it. But as there are some particulars in that letter (sent without a name) which I did not well understand, I transcribe a few words of it, in hopes that the author will give me fuller information.

"As to the bishop's declaring, what the landlord of *Mitchel* says, in respect to your behaviour, I do not at all wonder at the story." The bishop's declaring! Whom can he mean? Surely not the Right Reverend Dr. *George Lavington*, lord bishop of *Exeter!* When, or to whom did he declare it? At *Truro*, in *Cornwall?* Or in *Plymouth*, at his visitation? To all the clergy who were assembled before God, to receive his pastoral instructions? His lordship of *Exeter* must certainly have more regard to the dignity of the episcopal office!

28. But to proceed. I was not *offended with*

‡ Page 69.

the Moravians, for warning men, § *againſt mixing nature with grace*; but for their doing it in ſuch a manner as tended to deſtroy all the work of grace in their ſouls. I did not blame the thing itſelf, but their *manner* of doing it. And this you know perfectly well. But with you, truth muſt always give way to wit. At all events, you muſt have your jeſt.

29. Had you had any regard to truth, or any deſire to repreſent things as they really are, when you repeated Mr. *Church*'s objection concerning *lots*, you would have acknowledged, that I have anſwered it at large. When you have replied to that anſwer, I may add a word more.

30. You are ſadly at a loſs under the article of *extaſies* and *raptures*, to glean up any thing that will ſerve your purpoſe. At laſt, from ten or twelve tracts, you pick out two lines; and thoſe the ſame you had mentioned before. "*My ſoul was got up into the holy mount. I had no thought of coming down again into the body.*" And truly you might as well have let theſe alone. For if by *extaſy* you mean *trance*, here is no account of any ſuch: but only of one *rejoicing* in God *with joy unſpeakable and full of glory*.

With the † *girl of ſeven years old*, I have nothing to do: though you honeſtly tack that relation to the other, in order to make me accountable for both. But all is fair toward a *Methodiſt*.

31. What I aſſert concerning ‡ *Peter Wright*, is

§ Page 71. † Page 77. ‡ Page 79.

is this, 1. That he gave me that relation (whether I believed it no, I did not say.) 2. That he died within a month after. Now, Sir, give us a cast of your office. From these two propositions, extract a proof of my being an enthusiast.

You may full as easily prove it from these, as from the words you quote next, § God *does now give remission of sins, and the gift of the Holy Ghost, and often in dreams and visions of God. But afterwards*, you say, *I speak more distrustfully.* Indeed I do not. But I guard against enthusiasm, in those words, part of which you have recited. The whole paragraph runs thus,

"From those words, *Beloved, believe not every spirit; but try the spirits, whether they be of* God: I told them, they were not to judge of the spirit whereby any one spoke, either by appearances, or by common report, or by their own inward feelings: no, nor by any dreams, visions, or revelations, supposed to be made to their souls, any more than by their tears, or any involuntary effects wrought upon their bodies. I warned them, all these were in themselves of a doubtful, disputable nature: they *might be* from God, and they *might not*, and were therefore not simply to be relied on (any more than simply to be condemned) but to be tried by a farther rule; to be brought to the only certain test, the law and the testimony." Sir, can you shew them a better way?

32. The last proof that you produce of my en-

§ p. 79.

thuſiaſm is, † *My talking of the great work which* God *is now beginning to work upon earth.* I own the fact. I do talk of ſuch a work. But I deny the conſequence. For if God has begun a great work, then the ſaying he has, is no enthuſiaſm.

To bring ſinners to repentance, to ſave them from their ſins, is allowed by all to be the work of God. Yea, and to ſave one ſinner is a great work of God: much more to ſave many.

But many ſinners are ſaved from their ſins at this day, in *London*, in *Briſtol*, in *Kingswood*, in *Cornwall:* in *Newcaſtle-upon-Tyne*, in *Whitehaven*, in many other parts of *England:* in *Wales*, in *Ireland*, in *Scotland:* upon the continent of *Europe:* in *Aſia*, and in *America*. This I term *a great work of* God; ſo great, as I have not read of for ſeveral ages.

You aſk, *how I know*, ſo great a work is wrought now? *By inſpiration?* No; but by common ſenſe. I know it by the evidence of my own eyes and ears. I have ſeen a conſiderable part of it: and I have abundant teſtimony, ſuch as excludes all poſſible doubt, for what I have not ſeen.

33. But you are ſo far from acknowledging any thing of this, as to conclude, in full triumph, ‡ *That this new diſpenſation is a compoſition of enthuſiaſm, ſuperſtition, and impoſture.* It is not clear what you mean by a new *diſpenſation.* *But the clear, and undeniable fact ſtands thus——A few years

† Page 80. ‡ Page 81.

years ago, *Great Britain* and *Ireland*, were covered with vice from sea to sea. Very little of even the form of religion was left: and still less of the power of it. Out of this darkness God commanded light to shine. In a short space, he called thousands of sinners to repentance. They were not only reformed from their outward vices, but likewise changed in their dispositions and tempers; filled with *a serious, sober sense of true religion*, with love to God and all mankind, with an holy faith producing good works of every kind, works both of piety and mercy.

What could the god of this world do in such a case, to prevent the spreading of this *serious, sober religion?* The same that he has done from the beginning of the world. To hinder the light of those whom God hath thus changed, from shining before men, he gave them all in general a nick-name: he called them *Methodists*. And this name, as insignificant as it was in itself, effectually answered his intention. For by this means, that light was soon obscured by prejudice, which could not be withstood by scripture or reason. By the odious and ridiculous ideas affixed to that name, they were condemned in the gross, without ever being heard. So that now any scribbler, with a middling share of low wit, not incumbered with good nature or modesty, may raise a laugh on those whom he cannot confute, and run them down whom he dares not look in the face. By this means even a comparer of *Methodists* and

Papiſts, may blaſpheme the great work of God, not only without blame, but with applauſe; at leaſt, from readers of his own ſtamp. But it is high time, Sir, you ſhould leave your ſkulking place. Come out, and let us look each other in the face. I have little leiſure and leſs inclination for controverſy. Yet I promiſe, if you will ſet your name to your third part, I will anſwer all that ſhall concern me, in that, as well as the preceding. Till then I remain, Sir,

Canterbury, Feb. 1, 1749-50. *Your friend and well-wiſher*, JOHN WESLEY.

POSTSCRIPT.

WHEN you come to relate thoſe *horrid and ſhocking things*, there may be a danger you are not aware of. Even you yourſelf may fall (as little as you intend or ſuſpect it) into ſerioufneſs. And I am afraid, if once you put off your fool's coat, if you ſtand naked before cool and ſober reaſon, you yourſelf may appear as inconſiderable a creature—to uſe your own phraſe, "as if *your name was* Perronet."

A SECOND

A SECOND LETTER

To the AUTHOR of the

Enthuſiaſm of *Methodiſts* and *Papiſts* compared.

Ecce iterum Chriſpinus! JUV.

To the Right Reverend the LORD BISHOP of EXETER.

My Lord,

1. I Was grieved when I read the following words, in the third part of the enthuſiaſm of *Methodiſts* and *Papiſts* compared. "A ſenſible, honeſt woman told the *biſhop of Exeter*, in preſence of ſeveral witneſſes, That Mr. *John Weſley*

Wesley came to her house, and questioned her, whether she had *an assurance of her salvation?*" Her answer was, that "she *hoped* she should be saved, but had no absolute *assurance* of it." Why then, replied he, *you are in hell, you are damned already.* This so terrified the poor woman, who was then with child, that she was grievously afraid of miscarrying, and could not in a long time, recover her right mind. For this, and the Methodists asking her to live upon free cost, she determined to admit no more of them into her house. So much is *her own account* to his lordship, on whose authority it is here published."

2. This renewed the concern I felt sometime since, when I was informed (in letters which I have still by me) of your lordship's publishing this account, both at *Plymouth*, in *Devonshire*, and at *Truro*, in *Cornwall*, before the clergy assembled from all parts of those counties, at the solemn season of your lordship's visiting your diocese. But I was not informed, that your lordship shewed a deep concern for the honour of God, which you supposed to be so dreadfully violated, or a tender compassion for a presbyter whom you believed to be rushing into everlasting destruction.

3. In order to be more fully informed, on *Saturday, August* 25, 1750, Mr. *Trembath*, of *St. Ginneys*, Mr. *Hame*, of *Shaftesbury*, and *I*, called at Mr. *Morgan*'s at *Mitchell*. The servant telling me her master was not at home, I desired to speak with her mistress, the "honest, sensible woman."

Immé-

immediately aſked, "Did I ever tell you or your huſband, that you would be damned, if you took any money of me?" (So the ſtory ran in the firſt part of the compariſon: it has now undergone a very conſiderable alteration.) "Or did you or he ever affirm (another circumſtance related at *Truro*) that I was rude with your maid?" She replied vehemently, "Sir, I never ſaid you was, or that you ſaid any ſuch thing. And I do not ſuppoſe my huſband did. But we have been belied as well as our neighbours." She added, "When the biſhop came down laſt, he ſent us word, that he would dine at our houſe. But he did not, being invited to a neighbouring gentleman's. He ſent for me thither, and ſaid, "Good woman, do you know theſe people that go up and down? Do you know Mr. *Weſley?* Did not he tell you, you would be damned, if you took any money of him? And did not he offer rudeneſs to your maid?" I told him, "No, my lord. He never ſaid any ſuch thing to me, nor to my huſband that I know of. He never offered any rudeneſs to any maid of mine. I never ſaw or knew any harm of him. But a man told me once (who I was told was a Methodiſt preacher) that I ſhould be damned, if I did not know my ſins were forgiven."

4. This is *her own account* given to me. And an account it is, irreconcileably different (notwithſtanding ſome ſmall reſemblance in the laſt circumſtance) from that ſhe is affirmed to have given

given your lordſhip. Whether ſhe did give that account to your lordſhip or no, your lordſhip knows beſt. That the comparer affirms it, is no proof at all; ſince he will affirm any thing that ſuits his purpoſe.

5. Yet I was ſorry to ſee your lordſhip's authority cited on ſuch an occaſion; inaſmuch as many of his readers, not conſidering the man, may think your lordſhip did really countenance ſuch a writer: one that turns the moſt ſerious, the moſt awful, the moſt venerable things into mere farce; that makes the moſt eſſential parts of real, experimental religion, matter of low buffoonery; that beginning at the very riſe of it in the ſoul, namely, *Repentance towards God, a broken and a contrite heart*, goes on to *faith in our Lord Jeſus Chriſt*, whereby *he that believeth is born of God*, to *the love of God ſhed abroad in the heart*, attended with *peace and joy in the Holy Ghoſt*; to our ſubſequent *wreſtling not* only *with fleſh and blood, but with principalities and powers and wicked ſpirits in high places*, and thence to *perfect love*, the *loving the Lord our God, with all our heart, mind, ſoul and ſtrength*: and treats every one of theſe ſacred topics with the ſpirit and air of a merry-andrew. What advantage the common enemies of Chriſtianity may reap from this, your Lordſhip cannot be inſenſible.

6. Your lordſhip cannot but diſcern, how the whole tenor of his book tends to deſtroy the holy ſcriptures, to render them vile in the eyes of the people,

people, to make them ſtink in the noſtrils of infidels. For inſtance. After reading his laboured ridicule of the ſorrow and fear which uſually attend the firſt repentance (called by St. *Chryſoſtom*, as well as a thouſand other writers, *The pangs* or *throes of the new birth*) what can an infidel think of thoſe and the like expreſſions in ſcripture, *I have roared for the very diſquietneſs of my heart? Fearfulneſs and trembling are come upon me, and an horrible dread hath overwhelmed me?* After his flood of ſatire on all kind of conflicts with Satan, what judgment can a Deiſt form, of what St. *Paul* ſpeaks concerning the various wreſtlings of a Chriſtian with the wicked one? Above all, how will his bringing the lewd Heathen poets, to expoſe the pure and ſpiritual love of God, naturally cauſe them to look with the ſame eyes on the moſt elevated paſſages of the inſpired writings? What can be more diverting to them, than to apply his γλυκυπικρον ερωτος, (bitter-ſweet of love) to many expreſſions in the *canticles?* (On which undoubtedly he ſuppoſes *the fair circaſſian* to be a very juſt paraphraſe!) "Ay, ſay they, the very caſe: ſtay me with apples: for I am *ſick of love.*"

7. Probably the comparer will reply, "No; I do not ridicule the things themſelves: repentance, the new birth, the fight of faith, or the love of God; all which I know are eſſential to religion: but only the folly and the enthuſiaſm which are blended with theſe by the Methodiſts."

But

But how poor a pretence is this? Had this really been the caſe, how carefully would he have drawn the line under each of theſe heads, between the ſober religion of a Chriſtian, and the enthuſiaſm of a Methodiſt? But has he done this? Does he take particular care to ſhew under each, what is true, as well as what is falſe religion? Where the former ends and the latter begins? What are the proper boundaries of each? Your lordſhip knows he does not ſo much as endeavour it, or take any pains about it: but indiſcriminately pours the flood out of his unclean mouth, upon all repentance, faith, love and holineſs.

8. Your lordſhip will pleaſe to obſerve, that I do not here touch in the leaſt on the merits of the cauſe. Be the Methodiſts what they may, fools, madmen, enthuſiaſts, knaves, impoſtors, papiſts, or any thing, yet your lordſhip perceives, this does not in any degree affect the point in queſtion. Still it behoves every Chriſtian, nay every reaſonable Heathen to conſider the ſubject he is upon, and to take care, not to bring this into contempt (eſpecially if it be of the laſt importance) however inexcuſable or contemptible his opponents may be.

9. This conſideration, my Lord, dwelt much upon my mind when I read the former parts of the compariſon. I immediately ſaw there was no incountering a buffoon, by ſerious reaſon and argument. This would naturally have furniſhed both

both him and his admirers with freſh matter of ridicule. On the other hand, if I ſhould let myſelf down to a level with him, by a leſs ſerious manner of writing than I was accuſtomed to, I was afraid of debaſing the dignity of the ſubject. Nay, and I knew not but I might catch ſomething of his Spirit. I remembered the advice, † *Anſwer not a fool according to his folly, leſt thou alſo be like unto him.* And yet I ſaw there muſt be an exception in ſome caſes, as the words immediately following ſhew. *Anſwer a fool according to his folly, leſt he be wiſe in his own conceit.* I conceive, as if he had ſaid, Yet it is needful in ſome caſes, to *anſwer a fool according to his folly*, otherwiſe he will be *wiſer in his own conceit, than ſeven men that can render a reaſon.* I therefore conſtrained myſelf to approach as near as I dared, to his own manner of writing. And I truſt the occaſion will plead my excuſe with your Lordſhip, and all reaſonable men.

10. One good effect of my thus meeting him on his own ground, is viſible already. Inſtead of endeavouring to defend, he intirely gives up the firſt part of his compariſon. Indeed I did not expect this, when I obſerved, that the third part was addreſſed to me. I took it for granted, that he had therein aimed at ſomething like a reply to my anſwer. But going on, I found myſelf quite miſtaken. He never once attempts a reply to one page, any otherwiſe than by ſcream-

ing

† Prov. xxvi. 45.

ing out, " Pertneſs, ſcurrility, effrontery, and" in ſubjoining that deep remark, " Paper and time would be waſted on ſuch ſtuff."‡

11. I cannot but account it another good effect, that he is ſomething leſs confident than he was before. He is likewiſe (not more angry or more bitter, for that cannot be) but a few degrees more ſerious. So that I plainly perceive, this is the way I am to take, if I ſhould have leiſure to anſwer the third part; although it is far from my deſire to write in this manner; it is as contrary to my inclination as to my cuſtom.

12. But is it poſſible, that a perſon of your lordſhip's character, ſhould countenance ſuch a performance as this? It cannot be your lordſhip's deſire, to put contempt on all that is truly venerable among men! To ſtab Chriſtianity to the heart, under the colour of oppoſing enthuſiaſm! And to increaſe and give a ſanction to the prophaneneſs, which already overſpreads our land as a flood.

13. Were the Methodiſts ever ſo bad, yet are they not too deſpicable and inconſiderable for your lordſhip's notice? *Againſt whom is the king of* Iſrael *come out? Againſt a flea? Againſt a partridge upon the mountains?* Such they undoubtedly are, if that repreſentation of them be juſt which the comparer has given. Againſt whom (if your lordſhip eſpouſes his cauſe) are you ſtirring up the ſupreme power of the nation?

Againſt

‡ Third part, Preface, p. 15.

Againſt whom does your lordſhip arm the miniſters of all denominations, particularly our brethren of the eſtabliſhed church; inciting them to paint us out to their ſeveral congregations, as not fit to live upon the earth? The effects of this have already appeared in many parts both of *Devonſhire* and *Cornwall*. Nor have I known any conſiderable riot in any part of *England*, for which ſuch preaching did not pave the way.

14. I beg leave to aſk, would it be a ſatisfaction to your lordſhip, if national perſecution were to return? Does your lordſhip deſire to revive the old laws, *De hæretico comburendo?* Would your lordſhip rejoice, to ſee the Methodiſts themſelves, tied to ſo many ſtakes in *Smithfield?* Or would you applaud the execution, though not ſo legally or decently performed by the mob of *Exeter*, *Plymouth-Dock* or *Launceſton?* My lord, what profit would there be in our blood? Would it be an addition to your lordſhip's happineſs? Or any advantage to the Proteſtant cauſe? Or any honour either to our church or nation?

15. The comparer doubtleſs would anſwer, "Yes; for it would prevent the horrid *conſequences* of your preaching." My lord, give me leave to ſay once more, "I willingly put the whole cauſe upon this iſſue. What are the *general conſequences* of our preaching? Are there more *tares* or *wheat?* More *good men deſtroyed*,

ſtroyed, (as Mr. *Church* once ſuppoſed) or *wicked men ſaved?* The laſt places in your lordſhip's dioceſe, where we began conſtant preaching, are near *Liſkeard* in *Cornwall*, and at *Tiverton* in *Devonſhire*. Now let any man enquire here, 1. What kind of people were thoſe a year ago, who now conſtantly hear this preaching? 2. What are the *main doctrines* the Methodiſts have been teaching this twelvemonth? 3. *What effect* have theſe doctrines had upon their hearers? And if you do not find, 1. That the greater part of theſe were a year or two ago notoriouſly wicked men, 2. Yet the main doctrines they have heard ſince were, "Love God and your neighbour, and carefully keep his commandments," and 3. That they have ſince exerciſed themſelves herein, and continue ſo to do: I ſay, if any reaſonable man, who will be at the pains to inquire does not find this to be an unqueſtionable fact, I will openly acknowledge myſelf an enthuſiaſt, or whatever elſe he ſhall pleaſe to ſtile me.

16. I beg leave to conclude this addreſs to your lordſhip with a few more words tranſcribed from the ſame letter. † *Allow Mr.* Weſley, ſays Mr. *Church, but theſe few points, and he will defend his conduct beyond expectation.*" That is moſt true. If I *have* indeed *been advancing* nothing but the true knowledge and love of God; if God has made me an *inſtrument* in *reforming* many ſinners, and bringing them to *inward and pure*

† Second letter to Mr. Church, p. 74.

pure religion; and if many of these continue holy to this day, and free from all wilful sin: then may I, even I, use those awful words, *He that despiseth me, despiseth him that sent me.* But I never expect the world to allow me one of these points. However, I must go on as God shall enable me. I must lay out whatsoever talents he intrusts me with (whether others will believe I do it or no) in advancing the true Christian knowledge of God, and the love and fear of God among men; in reforming (if so be it please him to use me still) those who are yet without God in the world; and in propagating inward and pure religion, righteousness, peace and joy in the Holy Ghost."

Sincerely wishing your lordship all happiness in time and in eternity,

I remain,

Your lordship's most

Obedient servant,

Nov. 27, 1750. JOHN WESLEY.

SIR,

1. YOU have undertaken to prove (as I observed in my former letter, a few sentences

tences of which I beg leave to repeat) That the † *whole conduct of the Methodiſts, is but a counterpart of the moſt wild fanaticiſms of popery.*

You endeavour to ſupport this charge, by quotations from our own writings, compared with quotations from *Popiſh* authors.

It lies upon me to anſwer for one. But in order to ſpare both you and myſelf, I ſhall at preſent conſider only your *ſecond part*, and that as briefly as poſſible. Accordingly I ſhall not meddle with your other quotations, but leaving them to whom they may concern, ſhall examine, Whether thoſe you have made from my writings, prove the charge for which they were made or no.

If they do, I ſubmit. But if they do not, if they are *the words of truth and ſoberneſs*, it is an objection of no real weight, againſt any ſentiment, juſt in itſelf, though it ſhould alſo be found in the writings of *Papiſts*; yea, of *Mahometans* or *Pagans*.

2. In your firſt ſection, in order to prove the "Vain boaſting of the *Methodiſts*," you quote a part of the following ſentence. "When hath religion, I will not ſay, ſince the reformation, but ſince the time of *Conſtantine the Great*, made ſo large a progreſs in any nation, within ſo ſhort a ſpace?" (I beg any impartial perſon to read the whole paſſage, from the 84th to the 90th page of the *Third Appeal.)* I repeat the queſtion, giving

† Preface to the firſt part, page 3.

giving the glory to God. And, I truſt, without either boaſting or enthuſiaſm.

In your ſecond, you cite (and murder) four or five lines † from one of my *journals*, "as inſtances of the perſuaſive eloquence of the *Methodiſt preachers*." But it unfortunately happens, that neither of the ſentences you quote, were ſpoke by any preacher at all. You know full well, the one was uſed only in a private letter; the other by a woman on a bed of ſickneſs.

3. You next undertake to prove ‡ "the moſt inſufferable *pride* and *vanity* of the *Methodiſts*." For this end you quote five paſſages from my *journals*, and one from the *Third Appeal*.

The § firſt was wrote in the anguiſh of my heart, to which I gave vent (between God and my own ſoul) by breaking out, not into "confidence of boaſting," as you term it, but into thoſe expreſſions of bitter ſorrow. "I went to *America* to convert the *Indians*. But O! who ſhall convert me!"—Some of the words which follow, you have picked out, and very honeſtly laid before your reader, without either the beginning or end, or one word of the occaſion or manner wherein they were ſpoken.

Your next quotation is equally fair and generous. ‖ "Are they read in philoſophy? So was I, *&c.*" This whole "ſtring of ſelf-commendation," as you call it, being there brought, *ex profeſſo*,

† Page 1. 9. ‡ Sect. 3. p. 12, &c. § 1 Journal, p. 67, &c.
‖ Ibid. p. 68, &c.

ſeſſo, to prove, that notwithſtanding all this, which I once piqued myſelf upon, I was at that hour in a ſtate of damnation!

‖ The third is a plain narrative of the manner wherein many of *Briſtol* expreſſed their joy on my coming unexpectedly into the room, after I had been ſome time at *London*. And this, I conceive, will prove the charge of high treaſon, as well as that of "infufferable *pride* and *vanity*."

You ſay, fourthly, A dying woman, who had earneſtly deſired to ſee me, cried out, as I entered the room, "Art thou come, thou bleſſed of the Lord?" § She did ſo. And what does this prove?

The fifth paſſage is this: "In applying which, my ſoul was ſo inlarged, that methought I could have cried out (in another ſenſe than poor, vain *Archimede*) "Give me where to ſtand, and I will ſhake the earth." My meaning is, I found ſuch freedom of thought and ſpeech (jargon, ſtuff, enthuſiaſm to you) that methought could I have then ſpoken to all the world, they would all have ſhared in the bleſſing.

The paſſage which you quote from the *Third Appeal*, I am obliged to relate more at large.

"There is one more excuſe for denying this work of God, taken from the inſtruments employed therein: that is, that they are wicked men; and a thouſand ſtories have been handed about to prove it."

"Yet

‖ Jour. p. 85. § 4 Jour p. 96.

" Yet I cannot but remind conſiderate men, in how remarkable a manner the wiſdom of God, has, for many years, guarded againſt this pretence, with regard to my brother and me in particular. This pretence i. e. " *of not employing fit inſtruments.*" Theſe words are yours, though you inſert them as mine. The pretence I mentioned, was, " That they were wicked men." And how God guarded againſt this, is ſhewn in what follows. " From that time, both my brother and I (utterly againſt our will) came to be more and more obſerved and known; till we were more ſpoken of than perhaps two ſo inconſiderable perſons ever were before in the nation. To make us more public ſtill, as *honeſt* madmen at leaſt, by a ſtrange concurrence of providences, overturning all our preceding reſolutions, we were hurried away to *America.*"

Afterward it follows, " What perſons could in the nature of things, have been (antecedently) leſs liable to exception, with regard to their moral character at leaſt, than thoſe the all-wiſe God hath now employed? Indeed I cannot deviſe what manner of men could have been more unexceptionable on all accounts. Had God indued us with greater natural or acquired abilities, this very thing might have been turned into an objection. Had we been remarkably defective, it would have been matter of objection on the other hand. Had we been *diſſenters* of any kind, or even *Low-Church-Men* (ſo called)

it would have been a great ſtumbling-block in the way of thoſe who are *zealous for the church*. And yet, had we continued in the impetuoſity of our *high-church zeal*, neither ſhould we have been willing to converſe with diſſenters, nor they to receive any good at our hands." Sir, Why did you break off your quotation in the middle of this paragraph, juſt at " more unexceptionable on all accounts?" Was it not on purpoſe to give a wrong turn to the whole? To conceal the real and obvious meaning of my words, and put one upon them that never entered into my thoughts?

5. You have reſerved your ſtrong reaſon for the laſt, namely, my own confeſſion. " Mr. *Weſley* ſays himſelf, " by the moſt infallible of proofs, *inward feeling*, I am convinced of pride, *&c.*" Sir, be pleaſed to decypher that, *&c.* Or I will ſpare you the pains and do it myſelf, by reciting the whole ſentence.

" By † the moſt infallible of proofs, inward feeling, I am convinced,

1. "Of unbelief, having no ſuch faith in Chriſt as will prevent my heart from being troubled, which it could not be, if I believed in God, and rightly believed alſo in him."

2." Of pride throughout my life paſt, inaſmuch as I thought I had, what I find I have not."

Now, Sir, you have my whole confeſſion. I intreat you to make the beſt of it.

" But

† 1 Jour. p. 64.

" But I myſelf acknowledge, three *Methodiſts*, to have fallen into pride." Sir, I can tell you of three more. And yet it will not follow, that the doctrines I teach, " lead men into *horrid pride and blaſphemy*."

6. In the cloſe of your fourth ſection, you charge me with "*ſhuffling* and *prevaricating*, with regard to extraordinary gifts, and miraculous powers." Of theſe I ſhall have occaſion to ſpeak by and by. At preſent I need only return the compliment, by charging you with groſs, wilful prevarication, from the beginning of your book to the end. Some inſtances of this have appeared already. Many more will appear in due time.

7. Your ‖ fifth, charges me with an *affectation of propheſying*. Your firſt proof of it is this.

" It was about this time that the ſoldier was executed. For ſome time I had viſited him every day. But when the love of God was ſhed abroad in his heart, I told him, do not expect to ſee me any more.—I believe Satan will ſeparate us for a ſeaſon. Accordingly, the next day, I was informed, the commanding officer had given ſtrict orders, that neither Mr. *Weſley*, nor any of his people, ſhould be admitted." I did believe ſo, having ſeen many ſuch things before: yet without affecting a ſpirit of prophecy.

But that I do claim it, you will prove, ſecondly, from my mentioning " the great work, which

‖ 4 Journ. p. 30.

God *intends*, and is now *beginning* to work over all the earth." By what art you extract such a conclusion out of such premises, I know not. That God *intends* this, none, who believe the scripture, doubt. And that he has *begun* it, both in *Europe* and *America*, any who will make use of their eyes and ears, may know without any "miraculous gift of prophesying."

8. In your sixth section, you assert, † That I lay claim to other *miraculous gifts*. As you borrow this objection from Mr. *Church*, I need only give the same answer I gave before.

‡ "*I shall give* (says Mr. *Church*) *but one account more, and that is, what you give of yourself.*" The sum whereof is, "At two several times, being ill, and in violent pain, I prayed to God, and found immediate ease." I did so. I assert the fact still. *But if these* (you say) *are not miraculous cures, all this is rank enthusiasm.*

"I will put your argument in form:

He that believes those are miraculous cures, which are not, is a rank enthusiast.

But you believe those to be miraculous cures, which are not:

Therefore you are a rank enthusiast.

"Before I answer, I must know what you mean by *miraculous?* If you term every thing so, which is *not strictly accountable for, by the ordinary course of natural causes:* then I deny the latter part of the second proposition. And unless you can make

† Page 45, &c. ‡ First Letter to Mr. *Church*, p. 45.

make this good, unleſs you can prove the effects in queſtion are ſtrictly accountable for, by the ordinary courſe of natural cauſes, your argument is nothing worth."

Having largely anſwered your next objection relating to what I ſtill term § " a ſignal inſtance of God's particular providence," I need only refer you to thoſe anſwers, not having leiſure to ſay the ſame thing ten times over.

Whether I ſometimes claim, and ſometimes diſclaim miracles, will be conſidered by and by.

In your ſeventh ſection, you ſay, " ‖ I ſhall now give ſome account, of their grievous *conflicts and combats* with Satan." O, Sir, ſpare yourſelf, if not the *Methodiſts!* Do not go ſo far out of your depth. This is a ſubject you are as utterly unacquainted with, as with juſtification, or the new-birth.

But I attend your motions. " Mr. *Weſley*, you ſay, was adviſed, to a very high degree of ſilence.——And he ſpoke to none at all for two days, and travelling fourſcore miles together."

" The ſame whim (you go on) has run through ſeveral of the religious orders———Hence St. *Bonaventura* ſays, That ſilence in all the religious, is neceſſary to perfection——St. *Agatho* held a ſtone in his mouth for three years, till he had learned taciturnity—St. *Alcantara* carried ſeveral pebbles in his mouth for three years likewiſe,

 and

§ Letter to Mr. *Church*, p. 42. 2 Letter, p. 46. ‖ Page 51, &c.

and for the same reason—*Theon* observed a continual silence for thirty years.——St. *Francis* observed it himself, and enjoined it upon his brethren. The rule of silence was religiously observed by St. *Dominic*."

I have repeated more of your words than I otherwise should, in order to shew to a demonstration, that a man of a lively imagination, may run a parallel to any length, without any foundation in nature.

You begin, "The same whim (which led Mr. *Wesley* to observe an absolute silence for two days) and so run on to St. *Bonaventura*, St. *Agatho*, and I know not whom." But did Mr. *Wesley* "observe an absolute silence for two days?" No; not for one hour. My words, "I † spoke to none at all for fourscore miles together," imply neither more nor less, than that I spoke to none "concerning the things of God," as it is in the words immediately preceding. And you know this as well as I. But it is all one for that. Wit, not truth, is the point you aim at.

My supposed inconsistency, with regard to the *Moravians*, which you likewise drag in (as they say) by head and shoulders, I have shewn again and again, to be no inconsistency at all: particularly in both the letters to Mr. *Church*.

10. Well, but as to *conflicts* with Satan. "Nor can Mr. *Wesley*, you say, escape the attacks of this infernal spirit," namely, suggesting distrustful

† 4 Journal, p. 86.

ful thoughts, and buffeting him with inward temptations." Sir, did you never hear of any one ſo attacked, unleſs among the *Papiſts* or *Methodiſts?* How deeply then are you experienced both in the ways of God, and the devices of Satan?

You add, with regard to a caſe mentioned in the ‡ *fourth journal*, "Though I am not convinced that theſe *fits of laughing*, are to be aſcribed to Satan, yet I entirely agree, that they are *involuntary and unavoidable.*" I am glad we agree ſo far. But I muſt ſtill go farther; I cannot but aſcribe them to a preternatural agent: having obſerved ſo many circumſtances attending them which cannot be accounted for by any natural cauſes.

Under the head of conflicts with Satan, you obſerve farther, "Mr. *Weſley* ſays, while he was preaching, the devil knew his kingdom ſhook, and therefore ſtirred up his ſervants to make a noiſe: that, *September* 18, the prince of the air made another attempt, in defence of his tottering kingdom: and that another time, "the devil's children fought valiantly for their maſter." I own the whole charge, I did ſay all this. Nay, and if need were, I ſhould ſay it again.

You cite one more inſtance from my *fourth journal*, "The *many-headed beaſt* began to roar again." So your head is ſo full of the ſubject, that

‡ Page 37.

you conſtrue even poor *Horace's Bellua multorum capitum* into the devil!

Theſe are all the combats and conflicts with Satan, which you can prove I ever had. O, Sir, without more and greater conflicts than theſe, none ſhall ſee the kingdom of God.

11. In the following ſections, you are equally out of your element. The † firſt of them relates to *ſpiritual deſertions*; all which you make the ſubject of dull ridicule, and place to the account of enthuſiaſm. And the caſe of all you give in the following words, "We may look upon enthuſiaſm as a kind of drunkenneſs, filling and intoxicating the brain with the heated fumes of ſpirituous particles. Now no ſooner does the inebriation go off, but a coldneſs and dulneſs takes place."

12. As wildly do you ‡ talk of the doubts and fears incident to thoſe who are *weak in faith*. I cannot prevail upon myſelf, to proſtitute this awful ſubject, by entering into any debate concerning it, with one who is innocent of the whole affair. Only I muſt obſerve, that a great part of what you advance concerning me, is intirely wide of the queſtion. Such is all you quote from the firſt, and a conſiderable part of what you quote from my *ſecond journal*. This you know in your own conſcience; for you know I ſpeak of myſelf, during the whole time, as having no faith at all. Conſequently, the "riſings and fallings" I experienced

† Sect. 8. p. 75, &c. ‡ Sect. 9. p. 79, &c.

rienced then, have nothing to do with thoſe " doubts and fears, which many go through, *after they have* by faith received remiſſion of ſins."

The next words which you cite, " thrown into great perplexities," I cannot find in the page you refer to: neither thoſe that follow. The ſum of them is, that " at that time I did not feel the love of God, but found deadneſs and wanderings in public prayer, and coldneſs even at the holy communion." Well, Sir, and have you never found in yourſelf, any ſuch coldneſs, deadneſs and wanderings? I am perſuaded you have. And yet ſurely your brain is always cool and temperate! Never " intoxicated with the heated fumes of ſpirituous particles!"

13. If you quote not incoherent ſcraps (by which you may make any thing out of any thing) but intire connected ſentences, it will appear that the reſt of your quotations make no more for your purpoſe than the foregoing. Thus, although I allow, that on † *May* 24, " I was much buffeted with temptations, but I cried to God and they fled away; that they returned again and again; I as often lifted up my eyes, and he ſent me help from his holy place:" it will only prove the very obſervation I make myſelf. " I was fighting both *under the law* and *under grace*. But then I was ſometimes, if not often, conquered: now I was always conqueror."

That ſometime after, I " was ſtrongly aſſaulted

† 3 Journal, p. 30, 31.

again, and after recovering peace and joy, was thrown into *perplexity* afresh by a letter, asserting, that no doubt or fear could consist with true faith: that my weak mind could not then bear, to be thus *sawn asunder*." Will not appear strange to any who are not utter novices in experimental religion. No more than that one night the next year, "I had no life or spirit in me, and was much in doubt, whether God would not lay me aside, and send other labourers into his harvest."

14. You add, "He owns his frequent relapses into sin, for near twice ten years. Such is the case of a person who tells us, that he carefully considered every step he took; one of intimate communicaton with the Deity." Sir, I did not tell you that: though, according to custom, you mark the words as mine. It is well for you, that *forging quotations* is not felony.

My words are, "O what an hypocrite have I been (if this be so) for near twice ten years! But I know it is not so. I know every one *under the law*, is even as I was;" namely, from the time I was twelve years old, till considerably above thirty.

"And is it strange (you say) that such a one should be destitute of means to resolve his scruples? Should be ever at variance with himself, and find no place to fix his foot?"

Good Sir, not too fast. You quite out-run the truth again. Blessed be God, this is not my case.

caſe. I am not deſtitute of means to reſolve my ſcruples. I have ſome friends, and a little reaſon left. I am not ever at variance with myſelf; and have found a place to fix my foot.

"Now I have found the ground wherein
Firm my ſoul's anchor may remain;
The wounds of Jeſus, for my ſin
Before the world's foundation ſlain."

And yet one of your aſſertions I cannot deny: namely, that you "could run the parallel between me and numbers of fanatical papiſts." And that not only with regard to my *temper*, but my ſtature, complexion, yea (if need were) the very colour of my hair.

15. In your ‡ next ſection, you are to give an account of the "ſpiritual ſuccours and advantages received either during theſe trials or very ſoon after." It is no wonder you make as lame work with theſe, as with the conflicts which preceded them. *As the heart knoweth its own bitterneſs, ſo a ſtranger doth not intermeddle with his joy.* But it is no buſineſs of mine, as you have not done me the honour to cite any of my words in this ſection.

16. "The § *unſteadineſs* of the *Methodiſts* both in ſentiments and practice," is what you next undertake to prove. Your looſe declamation with which you open the cauſe, I paſs over, as it reſts on

‡ Sect. 10. p. 29, &c. § Sect. 11. p. 95, &c.

on your own bare word; and haſte to your main reaſon, drawn from my ſentiments and practice, with regard to the *Moravians*.

"He repreſents them, you ſay, in the blackeſt colours; yet declares, in the main they are ſome of the beſt people in the world. His love and eſteem for them, increaſes more and more. His own diſciples among the *Methodiſts* go over to them in crowds. But ſtill *Methodiſm* is the ſtrongeſt barrier againſt the *Moravian* doctrines and principles."

Sir, I bear you witneſs, you have learnt one principle at leaſt, from thoſe with whom you have lately converſed; namely, that no faith is to be kept with hereticks; of which you have given us abundant proof. For you know I have fully anſwered every article of this charge, which you repeat, as if I had not opened my lips about it. You know, that there is not one grain of truth, in ſeveral things which you here poſitively aſſert. For inſtance, "His love and eſteem of them, increaſes more and more." Not ſo, no more than my love and eſteem for *you*. I love you both; but I do not much eſteem either. Again, "His own diſciples among the *Methodiſts*, go over to them in crowds." When? Where? I know not that ten of my diſciples, as you call them, have gone over to them for twice ten months. O Sir, conſider! How do you know, but ſome of your diſciples may tell your name?

17. With the ſame veracity you go on. "In

the

the character of a Methodiſt, thoſe of the ſect are deſcribed as having all the virtues that can adorn the Chriſtian profeſſion. But in their *journals* you find them waſpiſh, condemning all the world, except themſelves; and among themſelves, perpetual broils and confuſions, with various other irregularities and vices."

I anſwer, 1. The tract you refer to (as is expreſly declared in the *preface*) does not deſcribe what the *Methodiſts* are already: but what they deſire to be, and what they will be then, when they fully practiſe the doctrine they hear. 2. Be pleaſed to point the pages in my *journals* which mention thoſe "various irregularities and vices." Of their "perpetual broils and confuſions" I ſhall ſpeak under their proper head.

You add, "Sometimes they are ſo far from fearing death, that they wiſh it. But the keenneſs of the edge is ſoon blunted. They are full of dreadful apprehenſions, that the clergy *intend to murther them.*" Do you mean me, Sir? I plead not guilty. I never had any ſuch apprehenſion. Yet I ſuppoſe, you deſigned the compliment for *me*, by your dragging in two or three broken ſentences from my *firſt journal*. But how little to the purpoſe? Seeing at the time that was written, I had never pretended to be above the fear of death. So that this is no proof of the point in view, of the "unſteadineſs of my ſentiments or practice."

18. You proceed, "One day, they fancy it their

their duty to preach; the next, they preach with great reluctance." Very true! But they fancy it their duty ſtill; elſe they would not preach at all. This therefore does not prove any inequality either of ſentiment or practice.

"Mr. *Weſley* is ſometimes quite averſe from ſpeaking, and then perplext with the doubt, is it a prohibition from the good Spirit? or a temptation from nature and the evil one?"

Juſt of a piece with the reſt. The ſentence runs thus, "I went ſeveral times with a deſign to ſpeak to the ſailors, but could not. I mean, I was quite averſe from ſpeaking. Is not this what men commonly mean by, "I could not ſpeak?" And is this a ſufficient cauſe of ſilence, or no? Is it a prohibition from the good Spirit? Or a temptation from nature or the evil one? Sir, I was in no doubt at all on the occaſion. Nor did I intend to expreſs any in theſe words; but to appeal to mens conſcience, whether what they call a prohibition from the good Spirit, be not a mere temptation from nature or the evil-one?

19. In the † next ſection you are to ſhew, "the *art*, *cunning*, and *ſophiſtry* of the *Methodiſts*, who, when hard preſt by argument, run themſelves into inconſiſtency and *ſelf-contradiction*; and occaſionally either defend or give up ſome of their favourite notions and principal points."

I dare

† Sect. 12, p. 102.

I dare say, Sir, you will not put them to the trial. *Argument* lies out of the way of one.

——*Solutos*
Qui captat risus hominem famamque dicacis.

But to the proof. " Mr. *Wesley*, you say, at one time declares for a disinterested love of God: at another, declares, There is no one caution in all the bible, against the selfish love of God."

Nay, Sir, I will tell you what is stranger still, Mr. *Wesley* holds *at one time*, both sides of this contradiction. I now declare, both that " all true love is disinterested, *seeketh not her own:* and that there is no one caution in all the bible, against the selfish love of God."

What have I the *art* to slip out of your hands again? " Pardon me (as your old friend says) for being jocular."

20. You add, *(altius insurgens)* " but it is a considerable offence to charge another wrongfully and contradict himself about the doctrine of assurance." To prove this upon me, you bring my own words. " The † assurance we preach, is of quite another kind from that Mr. *Bedford* writes against. We speak of an assurance of our present pardon; not, as he does, of our final perseverance."

" Mr. *Wesley* might have considered (you say) that when they talk of *assurance of pardon and salvation*, the world will extend the meaning of the words, to our eternal state." I do consider it,

† 3 Journ. p. 9.

it, Sir. And therefore I never use that phrase either in preaching or writing. *Assurance of pardon and salvation* is an expression that never comes out of my lips. And if Mr. *Whitefield* does use it, yet he does not *preach* such an *assurance*, as the privilege of all Christians.

" But Mr. *Wesley* himself says, that though a full *assurance of faith* doth not necessarily imply *a full assurance of our future perseverance*," yet " some have both the one and the other." And now what becomes of his charge against Mr. *Bedford?* And is it not mere evasion to say afterwards, " This is not *porperly* an assurance of what is *future?*"

Sir, this *argument presses* me very *hard!* May I not be allowed a little *evasion* now? Come, for once I will try to do without it, and to answer flat and plain.

And I answer, 1. That *faith* is one thing; the *full assurance of faith* another: 2. That even the *full assurance of faith*, does not imply the *full assurance of perseverance*. This bears another name; being stiled by St. *Paul, the full assurance of hope*. 3. Some Christians have only the first of these. They have faith: but mixt with doubts and fears. Some have also *the full assurance of faith*; a full conviction of *present pardon:* and yet not the *full assurance of hope*; not a full conviction of their *future perseverance*. 4. The faith which we preach, as necessary to all Christians, is the first of these, and no other.

Therefore,

Therefore, 5. It is no evaſion at all to ſay, "This (the faith which we preach as neceſſary to all Chriſtians) is not *properly* an aſſurance of what is future." And conſequently, my charge againſt Mr. *Bedford* ſtands good, "That his ſermon on *aſſurance*, is an *ingoratio elenchi* (an ignorance of the point in queſtion) from beginning to end." Therefore neither do I "charge another *wrongfully*, nor *contradict myſelf*, about the doctrine of aſſurances."

21. To prove my *art*, *cunning* and *evaſion*, you inſtance next in the caſe of *impulſes, and impreſſions*. You begin "With what pertinacious confidence, have *impulſes*, *impreſſions*, *feelings*, &c. been advanced into *certain rules* of conduct? Their followers have been taught to depend upon them, as ſure guides and *infallible proofs*."

To ſupport this weighty charge, you bring one ſingle ſcrap, about a line and a quarter from one of my *journals*. The words are theſe. "By the moſt *infallible of proofs*, *inward feeling*, I am convinced." Convinced of what? It immediately follows, "Of unbelief, having no ſuch faith as will prevent my heart from being troubled."

I here aſſert, that *inward feeling* or conſciouſneſs, is the *moſt infallible of proofs*, of unbelief, of the want of ſuch a faith, as will prevent the heart's being troubled. But do I here "advance impreſſions, impulſes, feelings, *&c.* into *certain rules* of conduct?" Or any where elſe? You

may

may juſt as well ſay, I advance them into certain proofs of tranſubſtantiation.

Neither in writing, nor in private converſation, have I ever " taught any of my followers, to depend upon them as ſure guides or infallible proofs" of any thing.

Nay, you yourſelf own, I have taught quite the reverſe: and that at my very firſt ſetting out. Then as well as ever ſince, I have told the ſocieties, " They were not to judge by their own *inward feelings*. I warned them, all theſe were in themſelves of a doubtful, diſputable nature. They might be from God, or they might not, and were therefore to be tried by a further rule, to be brought to the only certain teſt, the law and the teſtimony". †

This is what I have taught from firſt to laſt. And now, Sir, what becomes of your heavy charge? On which ſide lies the " pertinacious confidence" now? How clearly have you made out, my *inconſiſtency* and *ſelf contradiction?* And that I " occaſionally either defend or give up, my favourite notions and principal points?"

22. " ‡ *Inſpiration and the extraordinary calls and guidances of the Holy Ghoſt*, are what you next affirm to be *given up*." Not by me. I do not *give up* one tittle on this head, which I ever maintained. But obſerve. Before you attempt to prove my *giving them up*, you are to prove, that I laid claim to them: that I laid claim to ſome

† 3 Journ. p. 60, 61. ‡ Sect. 13. p. 106, &c.

ſome *extraordinary* inſpiration, call, or guidance of the Holy Ghoſt.

You ſay, "My *conceſſions* on this head (to Mr. *Church*) are *ambiguous* and *evaſive*." Sir, you miſtake the fact. I make no conceſſions at all, either to him or you. I give up nothing that ever I advanced on this head. But when Mr. *Church* charged me with what I did not advance, I replied, "I claim no other *direction of God*'s, but what is common to all believers. I pretend to be no otherwiſe *inſpired*, than you are, if you love God. Where is the *ambiguity* or *evaſion* in this? I meant it for a flat denial of the charge.

29. † Your next ſection, *Spirat tragicum ſatis*, charges the *Methodiſts*; "with *ſcepticiſm and infidelity*, with doubts and denials of the truth of revelation, and atheiſm itſelf." The paſſages brought from my *journals* to prove this charge, which you have prudently tranſpoſed, I beg leave to conſider in the ſame order, as they ſtand there.

The firſt, you preface thus: "Upon the people's *ill uſage* (or *ſuppoſed* ill uſage) of Mr. *Weſley* in *Georgia*, and their ſpeaking of all manner of evil, *falſely* (as he ſays) againſt him; and trampling under foot the word, after having been very attentive to it: what an emotion in him is hereby raiſed? "I do hereby bear witneſs againſt myſelf, that *I could ſcarce refrain from giving the lie*

† Sect. 14. p. 110, &c. 1 Journ. p. 14.

lie to experience and reason and scripture all together."

The passage, as I wrote it, stands thus: "*Sunday, March* 7. I entered upon my ministry at *Savannah*. In the second lesson, *Luke* 18. was our Lord's prediction of the treatment which he himself, and consequently his followers, were to meet with from the world."

"Yet notwithstanding these plain declarations of our Lord, notwithstanding my own repeated experience, notwithstanding the experience of all the sincere followers of Christ, whom I ever talked with, read or heard of, nay and the reason of the thing, evincing to a demonstration, that all who love not the light, must hate him who is continually labouring to pour it in upon them: I do here bear witness against myself, that when I saw the number of people crowding into the church, the deep attention with which they received the word, and the seriousness that afterwards sat on all their faces: I could scarce refrain from giving the lie to experience, and reason, and scripture, all together. I could hardly believe, that the greater, the far greater part of this attentive, serious people, would hereafter trample under foot that word, and say all manner of evil falsely of him that spoke it."

Sir, does this prove me guilty of *scepticism* or *infidelity?* Of *doubting* or *denying* the *truth of revelation?* Did I speak this, "upon the peoples *using* me *ill*, and saying *all manner of evil* against

againſt me? Or am I here deſcribing any *emotion, raiſed in me hereby?* Bluſh, bluſh, Sir, if you *can* bluſh. You had here no poſſible room for miſtake. You groſly and wilfully falſify the whole paſſage, to ſupport a groundleſs, ſhameleſs accuſation.

‡ 24. The ſecond paſſage (written *January* 24, 1737-8,) is this. "In a ſtorm I think, What if the goſpel be not true? Then thou art of all men moſt fooliſh. For what haſt thou given thy goods, thy eaſe, thy friends, thy reputation, thy country, thy life? For what art thou wandering over the face of the earth? A dream? A cunningly deviſed fable?"

I am here deſcribing the thoughts which paſt through my mind, when I was confeſſedly an unbeliever. But even this implies no *ſcepticiſm*, much leſs *atheiſm*; no *denial of the truth of revelation:* but barely ſuch tranſient doubts as I preſume may aſſault any thinking man that knows not God.

The third † paſſage, (which you tack to the former, as if they were one and the ſame) runs thus. "I have not ſuch a peace as excludes the poſſibility either of doubt or fear. When holy men have told me, I had no faith, I have often doubted whether I had or no? And thoſe doubts have made me very uneaſy, till I was relieved by prayer and the holy ſcriptures."

Speak frankly, Sir, does this prove me guilty of

‡ 1 Journ. p. 67. † 3 Journ. p. 12.

of *ſcepticiſm*, *infidelity* or *atheiſm?* What elſe does it prove? Juſt nothing at all, but the "pertinacious confidence" of him that cites it.

25. You recite more at large one paſſage more. The whole paragraph ſtands thus.

‡ "St. *Paul* tells us, *the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, meekneſs, temperance.* Now although by the grace of God in Chriſt, I find a meaſure of ſome of theſe in myſelf, *viz.* of peace, long-ſuffering, gentleneſs, meekneſs, temperance; yet others I find not. I cannot find in myſelf the love of God or of Chriſt. Hence my deadneſs and wanderings in public prayer. Hence it is, that even in the holy communion, I have rarely any more than a cold attention. Hence when I hear of the higheſt inſtance of God's love, my heart is ſtill ſenſeleſs and unaffected. Yea, at this moment (*Oct.* 14, 1738,) I feel no more love to him, than one I had never heard of."

To any who knew ſomething of inward religion I ſhould have obſerved, that this is what ſerious divines mean by *deſertion.* But all expreſſions of this kind are jargon to you. So allowing it to be whatever you pleaſe, I aſk only, do you know how long I continued in this ſtate? How many years, months, weeks or days? If not, how can you infer, what my ſtate of mind is now, from what it was above eleven years ago?

Sir, I do not tell you, or any man elſe, that "I

‡ 3 Journ. p. 11, 12.

" I cannot *now* find the love of God in myself:" or that *now*, in the year 1751, " I rarely feel more than a cold attention in the holy communion." So that your whole argument, built on this fuppofition, falls to the ground at once.

26. Senfible, I prefume, of the weakneſs of this *reaſon*, you immediately apply to the *paſſions*, by that artful remark, " Obſerve, reader, this is the man, who charges *our religion*, as no better than the *Turkiſh pilgrimages to Mecca*, or the *Popiſh worſhip of our Lady of Loretto!*" *Our religion!* How naturally will the reader fuppofe, that I fix the charge either on the *Proteſtant religion* in general, or on that of the *church of England* in particular? But how far is this from the truth?

My words concerning thoſe who are commonly called religious, are, † " Wherein does their religion conſiſt? In righteouſneſs and true holineſs? In love ſtronger than death? Fervent gratitude to God, and tender affection to all his creatures? Is their religion the religion of the heart? A renewal of the ſoul in the image of God? Do they reſemble him they worſhip? Are they free from pride, from vanity, from malice, from envy? From ambition and avarice, from paſſion and luſt, from every uneaſy and unlovely temper? Alas! I fear neither they (the greater part at leaſt) nor you have any more notion of this re-

 ligion,

† Farther Appeal, third Part, p. 82.

ligion, than the peasant that holds the plow, of the religion of a *Gymnosophist*."

"'Tis well if the *genuine religion* of Christ, has any more alliance with what *you call religion*, than with the *Turkish* pilgrimages to *Mecca*, or the *Popish* worship of our lady of *Loretto*. Have not you substituted in the place of the religion of the heart, something (I do not say, equally *sinful*, but) equally vain and foreign to the worshipping of God in spirit and in truth? What else can be said even of prayer, public or private, in the manner wherein *you* generally perform it? As a thing of *course*, running round and round, in the same dull track, without either the knowledge or the love of God? Without one heavenly *temper*, either attained or improved?"

Now, Sir, what room is there for your "*own exclamations*," what sort of heavenly temper is his? How can he possibly, consistently with charity, call "this our *general* performance?" Sir, I do not. I only appeal to the conscience of *you* (and each particular reader) whether this is, or is not, the manner wherein *you* (in the singular number) *generally* perform public or private prayer. "How possibly, without being omniscient, can he affirm, that *we* (I presume you mean all the members of our church) pray without one heavenly *temper?* Or know any thing at all of our *private devotions?* How monstrous is all this!" Recollect yourself, Sir. If your terror is real, you are more afraid than hurt. I do not affirm

any

any ſuch thing. I do not take upon me, to *know*, any thing at all of your *private devotions*. But I ſuppoſe, I may *inquire*, without offence, and beg *you* ſeriouſly to examine yourſelf before God.

So you have brought no one proof, "That *ſcepticiſm*, *infidelity* and *atheiſm*, are either *conſtituent parts* or *genuine conſequences* of *Methodiſm*." Therefore your florid declamation in the following pages, is intirely out of its place. And you might have ſpared yourſelf the trouble of *accounting* for what has no being, but in your own imagination.

27. You charge the *Methodiſts* next, with † "an *uncharitable ſpirit*." All you advance in proof of this, *as if* it were from my writings, but without naming either page or book, I have nothing to do with. But whatever you tell me where to find, I ſhall carefully conſider.

I obſerve but one ſingle paſſage of this ſort. And that you have worn thread-bare already. "By the moſt infallible of proofs, inward feeling, I am convinced——of levity and luxuriancy of ſpirit——by ſpeaking words not tending to edify; but moſt by my *manner of ſpeaking of my enemies*." Sir, you may print this, not only in *Italics*, but in *CAPITALS*, and yet it would do you no ſervice. For what I was convinced of then was not *uncharitableneſs*, but as I expreſly mentioned, "Levity of Spirit."

28. ‡ Of the ſame *uncharitable nature*, you ſay,

† Sect. 15. p. 115, &c. ‡ Sect. 16. p. 119, &c.

is " their *application of divine judgments* to their oppofers." You borrow two inftances from Mr. *Church*. But you omit the anfwers, which I fhall therefore fubjoin.

His words are, " You defcribe heaven as executing judgments, immediate punifhments, on thofe who oppofe you. You fay, " Mr. *Molther* was taken ill this day. I believe it was the hand of God that was upon him." I do. But I do not fay as a judgment for oppofing *me*. That *you* fay for me.‡

Again, you mention, fays Mr. *Church*, as an " awful providence, the cafe of a poor wretch, who was laft week curfing and blafpheming, and had boafted to many, that he would come on *Sunday*, and no man fhould ftop his mouth—— but on *Friday*, God laid his hand upon him, and on *Sunday* he was buried." I do look on this as a manifeft judgment of God, on a hardened finner, for his complicated wickednefs."

To repeat thefe objections, without taking the leaft notice of the anfwers, is one of the ufual proofs of your *charitable fpirit*.

29. You § pafs on to " the *Methodift's uncharitable* cuftom of fummoning their opponents *to the bar of judgment*."

You bring two paffages from my writings to prove this. The firft is, " Calling at *Newgate* (in *Briftol*) I was informed, that the poor wretches under fentence of death, were earneftly defirous to

‡ Firft letter to Mr. Church. p. 42. § Sect. 17. p. 123, &c.

to ſpeak with me; but that alderman *Beecher* had ſent an expreſs order, that they ſhould not. I cite alderman *B.* to anſwer *for theſe ſouls*, at the judgment ſeat of Chriſt."

Why do you leave out thoſe words, *for theſe ſouls?* Becauſe they ſhew the ſentence means neither more nor leſs, than "if *theſe ſouls* periſh, he, not I, muſt anſwer for them at the great day."

The ſecond paſſage is ſtill more wide from the point. The whole of it is as follows.

‖ "I have often inquired, Who were the authors of ſuch report (that I was a *Papiſt*) and have generally found, they were either bigotted diſſenters, or (I ſpeak it without fear or favour) miniſters of our own church. I have alſo frequently conſidered, what poſſible ground or motive they could have thus to ſpeak: ſeeing few men in the world have had occaſion ſo clearly and openly to declare their principles, as I have done both by preaching, printing and converſation, for ſeveral years laſt paſt. And I can no otherwiſe think, than that either they ſpoke thus (to put the moſt favourable conſtruction upon it) from groſs ignorance; they knew not what *Popery* was: they knew not what doctrines theſe are which the *Papiſts* teach: or they wilfully ſpoke what they knew to be falſe, probably *thinking* thereby to do God ſervice. Now take this to yourſelves, whoever ye are, high or low, diſſen-

‖ Jour. p. 75, 76.

ters or churchmen, clergy or laity, who have advanced this shameless charge, and digest it how you can."

"But how have ye not been afraid, if ye believe there is a God, and that he knoweth the secrets of your hearts (I speak now to you preachers, more especially, of whatever denomination) to declare so gross, palpable a lie, in the name of the God of truth? I cite you all *before the Judge of all the earth*, either publicly to prove your charge; or by publicly retracting it, to make the best amends you can, to God, to me, and to the world."

Sir, Do I here "summon my opponents *to the bar of judgment?*" So you would make me do, by quoting only that scrap, "I cite you all before the Judge of all the earth!" You then add, with equal charity and sincerity, "Here you have the *true spirit of an enthusiast*, flushed with a *modest* assurance of his own *salvation*, and the *charitable* prospect of the *damnation* of others." O Sir, never name modesty more!

Here end your laboured attempts to shew the *uncharitable spirit* of the *Methodists*; who, for any thing you have shewn to the contrary, may be the most charitable people under the sun.

30. You charge the *Methodists* next† "with *violation and contempt of order and authority*," namely, the authority of the governors of the church.

† Sect. 18. p. 124.

church. I have anſwered every article of this charge, in the ſecond and third parts of the *Farther Appeal*, and the letter to Mr. *Church*. When you have been ſo good as to reply to what is there advanced, I may poſſibly ſay ſomething more.

What you offer of *your own* upon this head, I ſhall conſider without delay.

"*Women and boys* are actually employed in this miniſtry of *public preaching*." Pleaſe to tell me where? I know them not, nor ever heard of them before.

You add, what is more marvellous ſtill, "I ſpeak from *perſonal knowledge*, that ſometimes, a little before delivering of the elements at the communion, three or four *Methodiſts* together will take it into their heads to go away: that ſometimes while the ſentences of the *offertory* were reading, they have *called out* to the miniſter who carried the baſon, *reproaching* him for aſking *alms of them*: that ſometimes when the miniſter has delivered the bread into their hands, inſtead of *eating* it they would ſlip it into their *pockets*." Sir, you muſt ſhew your face, before theſe ſtories will find credit on your bare aſſeveration.

"Yet they are ſurprized, you ſay, that every man in his ſenſes, don't without the leaſt heſitation *join* them."

Sir, I am ſurprized (unleſs you are not in

your ſenſes) at your advancing ſuch a barefaced falſhood.

31. You go on. "Under this head may not improperly be conſidered, their undutiful behaviour to the *civil powers*." What proof have you of this? Why a ſingle ſentence, on which I laid ſo little ſtreſs myſelf, that it is only inſerted by way of parentheſis, in the body of another ſentence. "Ye learned in the law, what becomes of *Magna Charta*, and of *Engliſh* liberty and property? Are not theſe mere ſounds, while on any pretence, there is ſuch a thing as a *preſs-gang* ſuffered in the land?"

Upon this you deſcant: "The legiſlature has at ſeveral times made acts for preſſing men. But no matter for this; touch but a *Methodiſt*, and all may periſh, rather than a ſoldier be preſt.—He who had before bound himſelf, not to ſpeak a tittle of worldly things, is now bawling for liberty and property."

(Very lively this!) But I hope, Sir, you do not offer it by way of *argument*. You are not ſo unlearned in the law, as not to know, that the legiſlature is out of the queſtion. The legiſlature ſix years ago did not appoint *preſs-gangs*, but legal officers, to preſs men. Conſequently this is no proof (and find another if you can) of our *undutiful* behaviour to the *civil powers*.

32. † "Another natural conſequence (you ſay) of *Methodiſm*, is their mutual *jealouſies* and *envyings*,

† 4 Journ. p. 14.

envyings, their manifold *diviſions*, *fierce and rancorous quarrels*, and accuſation of one another."

I ſhall carefully attend whatever you produce on this head. And if you prove this, I will grant you all the reſt.

You firſt cite thoſe words: "Muſing on the things that were paſt, and reflecting how many that came after me, were preferred before me, I opened my teſtament on thoſe words, *The Gentiles which followed not after righteouſneſs, have attained to righteouſneſs; but Iſrael which followed after the law of righteouſneſs, have not attained to the law of righteouſneſs.*"

And how does this prove the manifold *diviſions* and *rancorous quarrels* of the Methodiſts?

Your ſecond argument is, "Mr. ‡ *Whitefield* told me, he and I preached two different goſpels: (his meaning was, that he preached particular, and I univerſal redemption and therefore he would not join with me, but publicly preach againſt me."

Well, Sir, here was doubtleſs a *diviſion* for a time; but no *fierce and rancorous quarrel* yet.

You ſay thirdly, "They write and publiſh againſt each other." True; but without any degree either of *fierceneſs* or *rancor*.

You aſſert fourthly, "Mr. *Weſley* in his ſermon on *Free-Grace*, oppoſes the other for the horrible blaſphemies of his horrible doctrine."

‡ Sect. 19. p. 341, &c.

Sir, away with your flouriſhes and write plain *Engliſh*. I oppoſed the doctrine of predeſtination which he held. But without any degree either of *rancor* or *fierceneſs*. Still therefore you miſs the mark.

You quote fifthly theſe words. " † I ſpent an hour with Mr. *Stonehouſe*. O what πιθανολογία (perſuaſiveneſs of ſpeech) is here! Surely all the deceivableneſs of unrighteouſneſs." But there was no *fierceneſs* or *rancor* on either ſide.

The paſſage, a fragment of which you produce as a ſixth argument, ſtands thus. " ‡ A few of us had a long conference together. Mr. *C.* now told me plainly, he could not agree with me, becauſe I did not preach the truth, particularly with regard to election." He did ſo; but without any rancor. We had a long conference; but not a *fierce* one.

You ſeventhly obſerve, " What ſcurrility of language the *Moravians* throw out againſt Mr. *Weſley*." Perhaps ſo. But this will not prove, that " the *Methodiſts* quarrel with each other."

" And how does he turn their own artillery upon them?" This is your eighth argument. But if I do, this no more proves the " *mutual quarrels* of the *Methodiſts*," than my turning your own artillery upon *you*.

33. Having by theſe eight irrefragable arguments, clearly carried the day, you raiſe your creſt, and cry out, " is this *Methodiſm?*

" *And*

† 4 Journ. p. 63. ‡ 4 Journ. p. 77. § Ibid. p. 59.

" *And reign ſuch mortal feuds in heavenly minds?*"

Truly, Sir, you have not yet brought one ſingle proof (and yet I dare ſay, you have brought the very beſt you have) of any ſuch feuds among the *Methodiſts*, as may not be found among the moſt heavenly-minded men on earth.

But you are reſolved to purſue your victory, and ſo go on. " What are we to think of theſe charges, of *Whitefield* and *Weſley* and the *Moravians*, one againſt another?" The *Moravians*, Sir, are out of the queſtion; for they are no *Methodiſts*. And as to the reſt, Mr. *Whitefield* charges Mr. *Weſley* with holding univerſal redemption, and I charge him with holding particular redemption. This is the ſtanding charge on either ſide. And now, Sir, what are we to think! Why, that you have not proved one point of this charge againſt the *Methodiſts*.

However you ſtumble on: " Are theſe things ſo? Are they true, or are they not true? If not true, they are grievous *calumniators*; if true, they are deteſtable *ſectariſts*. Whether true or falſe, the allegation ſtands good, of their *fierce* and *rancorous quarrels*, and mutual *heinous accuſations*."

Sir, has your paſſion quite extinguiſhed your reaſon? Have *fierceneſs* and *rancour* left you no underſtanding? Otherwiſe how is it poſſible you ſhould run on at this ſenſeleſs, ſhameleſs rate?

Theſe things *are true* which Mr. *Whitefield* and *Weſley* object to each other. He holds the decrees; I do not. Yet this does not prove us "deteſtable ſectariſts." And whether theſe things are true or falſe, your "allegation of our *fierce* and *rancorous quarrels*, and mutual *heinous accuſations*" cannot ſtand good, without better proof than you have yet produced.

34. Yet with the utmoſt confidence, *quaſi re bene geſta*, you proceed, "And how ſtands the matter among their diſciples? They are *all* together by the ears, embroiled and broken with *unchriſtian quarrels and confuſions.*"

How do you prove this? Why thus. "Mr. *Weſley's fourth journal* is moſtly taken up, in enumerating their *wrath*, *diſſentions* and *apoſtaſies.*" No, Sir, not a tenth part of it: although it gives a full and explicit account of the greateſt diſſentions which ever were among them.

But to come to particulars. You firſt cite theſe words, "At *Oxford* but a few who *had not forſaken them.*"

My words are. "*Mond. Oct.* 1, 1738, I rode to *Oxford*, and found a few who *had not yet forſaken the aſſembling themſelves together.*" This is your firſt proof, "that the *Methodiſts* are *all* together by the ears." Your ſecond is its very twin-brother. "*Tueſd.* 2. † I went to many

† 3 Jour. p. 84.

many who once heard the word with joy; but *when the ſun aroſe, they withered away.*"

Your third is this. ‡ "Many were induced (by the *Moravians*) to deny the gift of God, and affirm, they never had any faith at all." You are at liberty to enjoy this argument alſo: and let it prove what it can prove.

You fourthly cite theſe words. § "Many of our ſiſters are ſhaken, grievouſly torn by reaſonings. But few come to *Fetter-lane*, and then after their names are called over they preſently depart. Our brethren here (thoſe who were proſelytes to the *Moravians*) have neither wiſdom enough to guide, nor prudence enough to let it alone. They (the *Moravians*) have much confounded ſome of our ſiſters, and many of our brothers are much grieved."

This proves thus much, that *one* ſociety was *at that time* divided: but not "that the *Methodiſts*, in general, were even *then*, *all* together by the ears.

The paſſage you quote, in the fifth place, is, ‖ "I believe—are determined to go on according to Mr. *Molther*'s direction, and I ſuppoſe (ſays the writer of the letter) above half our brethren are on their ſide. But they are ſo very confuſed, they do not know how to go on, and yet are unwilling to be taught, except by the *Moravians*."

Add to this, (I recite the whole paſſages in order; not as you had mangled, and then jumbled

‡ 3 Jour. p. 85. § 4 Jour. p. 8. ‖ 4 Jour. p. 18.

bled them together:) "*Wedn. Dec.* 19. I came to *London*, though with a heavy heart. Here I found every day the dreadful effects of our brethrens reasoning and disputing with each other. Scarce one in ten retained his first love: and most of the rest were in the utmost confusion" (they were so more or less, for several months) "biting and devouring one another."

This also proves so much, neither more nor less, that *some* of the *Methodists* were then in confusion. And just so much is proved by your sixth quotation. † "Many were wholly unsettled (by the *Moravians*, taking advantage of my absence) and lost in vain reasonings and doubtful disputations:—Not likely to come to any true foundation."

Your seventh quotation (I recite the whole sentence) runs thus. "*April* 19. I received a letter—informing me, that our poor brethren at *Fetter-lane*, were again in great confusion." This quotation proves just as much as the preceding: or as the following. ‡ The plague (of false stillness) was now spread to them also—namely to the "little society at *Islington*."

Your ninth is this. "§ I went to the society, but I found their hearts were quite estranged. *Frid.* 4. I met a little handful of them, who still stand in the old paths."

Thus far you have been speaking of the *Methodists* in *London*. And what have you proved con-

† 4 Jour. p. 21, 22. ‡ 4 Jour. p. 34. § ibid. p. 36.

concerning them? Only that the *Moravians* mixing with them *twelve years* ago, while they were young and unexperienced, ſet them a diſputing with each other, and thereby occaſioned much confuſion for *ſeveral months*. But you have not proved, That "the *Methodiſts in general*, were even *then*, *all* together by the ears: and much leſs, that they have been ſo *ever ſince*, and that they are ſo *now*.

35. I now attend you to *Kingswood*. Not to "*Briſtol* and *Kingswood*," which you artfully join together. The ſociety at *Briſtol* was no more concerned with the diſputes in *Kingswood*, than with thoſe in *London*.

Here the firſt quotation, though containing but two lines, is extracted from three different paragraphs; in one of which I ſay, † "I had many unpleaſing accounts (in *December*, 1740) concerning our little ſociety in *Kingswood*: in the ſecond, "I went to *Kingswood*, if haply I might repair the breaches which had been made" (by the predeſtinarian preachers:) in the third, "I laboured to heal the jealouſies and miſunderſtandings which had ariſen."

The ſecond paſſage, part of which you quote, is this: ‡ "I returned early in the morning to *Kingswood*. But my congregation was gone to hear Mr. *C.* So that I had not above two or three men and as many women."

The third is, § "*January* 1. I explained, *If any*

† 4 Jour. p. 62. ‡ ibid. p. 64. §. ibid. p. 65.

any man be in Chriſt he is a new creature. But many of our brethren had no ears to hear, having diſputed away both their faith and love."

The fourth: † " *February* 21. I inquired concerning the diviſions and offences which began afreſh to break out in *Kingswood.* In the afternoon I met a few of the bands; but it was a cold, uncomfortable meeting."

You have picked out here and there a word from ſeveral pages, in order to furniſh out a fifth quotation. The moſt material part of it is this: *Sat.* 28. ‡ I read the following paper at *Kingswood*; " For their ſcoffing at the word and miniſters of God, for their backbiting and evil-ſpeaking, I—declare the perſons above-mentioned, to be no longer members of this ſociety."——

" And § we had great reaſon to bleſs God, that after fifty-two were withdrawn, we had ſtill upwards of ninety left."

Who thoſe other " forty were that, you ſay, left them," I know not. Perhaps you may inform me.

Upon the whole, all theſe quotations prove only this: that about eleven years ago, Mr. *C.* falling into predeſtination, ſet the ſociety in *Kingswood* a diſputing with each other, and occaſioned much confuſion for ſome months. But ſtill you have not gone one ſtep toward proving (which is the one point in queſtion) " That the *Methodiſts*

† 4 Jour. p. 70. ‡ ibid. p. 73. § p. 74

Methodiſts in general were even then, *all* together by the ears;" and much leſs, " that they have been ſo ever ſince, and that they *are* ſo *now*."

However you fail not to triumph (like *Louis le Grand*, after his victory at *Blenheim*,) " What ſhall we ſay now? Are theſe the fruits of *Methodiſm?*" No, Sir. They are the fruits of oppoſing it. They are the tares ſown among the wheat. You may hear of inſtances of the ſame kind, both in earlier and later ages.

You add, " This is bad enough; but it is not the worſt. For conſider what becomes of thoſe that leave them?" Why, Sir, what if *their laſt end be worſe than their firſt?* Will you charge this upon *me?* By the ſame rule you muſt have charged upon the apoſtles themſelves, whatever befel thoſe who having *known the way of righteouſneſs*, afterwards *turned back from the holy commandment once delivered to them.*

36. You conclude this ſection, " Mr. *Weſley* will probably ſay, " Muſt I be anſwerable for the *Moravians*, againſt whom I have preached and written?" True, ſince he and the *Moravians* quarrelled. But who gives them a box on the ear with the one hand, and embraces them with the other? Who firſt brought over this wicked generation? Who made a *Moravian* his ſpiritual guide? Who *fanaticiſed* his own followers, and deprived them of their ſenſes? Whoſe ſocieties (by his own confeſſion) run over in ſhoals to *Moravianiſm*, forty or fifty at a time? Would they

they have ſplit upon this rock, if they had not been firſt *Methodiſts?* Laſtly, Where is the ſpawn of *Moravianiſm* ſo ſtrongly working, as in the children of *Methodiſm?*"

Sir, you run very faſt. And yet I hope to overtake you by and by. "Mr. *Weſley*, you ſay, has preached againſt the *Moravians*, ſince he quarrelled with them." Sir, I never quarrelled with their perſons yet. I did with ſome of their tenets long ago. He "gives them a box on the ear with the one hand, and embraces them with the other." That is, I embrace what is good among them, and at the ſame time reprove what is evil. "Who *firſt* brought over this wicked generation?" Not I, whether they be wicked or not. I once thought I did; but have ſince then ſeen and acknowledged my miſtake. "Who made a *Moravian* his ſpiritual guide?" Not I: though I have occaſionally conſulted ſeveral. Who *fanaticiſed* his own followers, and deprived them of their ſenſes?" Not I. Prove it upon me if you can. "Whoſe ſocieties (by his own confeſſion) run over in ſhoals to *Moravianiſm*, forty or fifty at a time?" Truly not mine. Two and fifty of *Kingswood* ſociety ran over to *Calviniſm*, and a year before, part of *Fetter-lane* ſociety gradually went over to the *Moravians*. But I know none of ours that went over *in ſhoals*, They never, that I remember, gained five at a time: nor fifty in all (to the beſt of my knowledge) for theſe laſt ten years.

years. "Would they (of *Fetter-lane*) have ſplit on this rock, if they had not firſt been *Methodiſts*." Undoubtedly they would; for ſeveral of them had not firſt been *Methodiſts*. Mr. *Viney*, for inſtance (as well as ſeveral others) was with the *Germans*, before ever he ſaw me. "Laſtly, Where is the ſpawn of *Moravianiſm* working ſo ſtrongly as in the children of *Methodiſm?*" If you mean the errors of *Moravianiſm*, they are not working at all in the generality of the children of *Methodiſm:* the *Methodiſts* in general being thoroughly apprized of, and fully guarded againſt them.

So much for your modeſt aſſertion, "That the *Methodiſts in general*, are *all* together by the ears:" the very reverſe of which is true. They are, *in general*, in perfect peace. They enjoy in themſelves the peace of God, which paſſeth all underſtanding. They are at peace with each other. And as much as lieth in them, they live peaceably with all men.

37. Your next charge is, That "Methodiſm † has a tendency to undermine morality and good works." To prove this you aſſert, "1. That the *Methodiſts* are trained up to wait *in quietneſs* for ſudden converſion; whence they are naturally led, to neglect *the means of ſalvation*." This is a miſtake all over. For neither are they taught to wait in *quietneſs* (if you mean any more than patience by that term) for either ſudden

† Sect. 20. p. 146, &c.

den or gradual converſion: neither do they, in fact, neglect *the means*. So far from it, that they are eminently exact in the uſe of them.

You aſſert, 2. "The doctrine of *aſſurance of pardon and ſalvation*, preſent and future, cauſes a falſe ſecurity, to the neglect of future endeavours." Blunder upon blunder again. That all Chriſtians have an aſſurance of *future ſalvation* is no *Methodiſt* doctrine: and an aſſurance of preſent *pardon*, is ſo far from cauſing negligence, that it is of all others the ſtrongeſt motive to vigorous endeavours after univerſal holineſs.

You aſſert, 3. "*Impulſes* and *impreſſions*, being made the *rule of duty*, will lead into dangerous errors." Very true. But the *Methodiſts* do not make *impulſes and impreſſions* the *rule of duty*. They totally diſclaim any other rule of duty, than the written word.

You aſſert 4. "A claim of unſinning perfection," (I mean by perfection, the loving God with all our heart) "drives ſome into phrenſies, others into deſpair." Sir, I doubt the fact.

You aſſert 5. "The *Moravian Methodiſts* trample down morality, and multitudes of the *Weſleyans* have been infected." The *Moravian Methodiſts!* You may as well ſay the *Preſbyterian Papiſts*. The *Moravians* have no connexion with the *Methodiſts*. Therefore whatever they do (though you ſlander them too) they and not we are to anſwer for. The *Methodiſts* at preſent, bleſſed be God, are as little infected with this plague

plague (of condemning or neglecting good works) as any body of people in *England* or *Ireland*.

38. From these loose assertions you proceed to quotations from my writings, every one of which I shall consider, to shew that not in one or two, but in every one you are a wilful prevaricator and false accuser of your neighbour.

You say first, " the *Moravians*." — Hold, good Sir! You are out of the way already. You well know, the *Moravians* are to answer for themselves. Our present question concerns the *Methodists* only.

You say secondly, "A † general temptation prevails among *the societies of Methodists*, of leaving off good works." Sir, you are wrong again. *The societies of Methodists* are not there spoken of: but the *single society* of *Fetter-lane*. Among these only that temptation *then* prevailed.

You quote thirdly, as my words, " The poor confused, shattered society, *had erred* from the faith." My own words are, ‡ " I told the poor, confused, shattered society, *wherein they had erred* from the faith:" Namely, with regard to the ordinances: nor in general, as your way of expressing it naturally imports. Nor had *all* the society erred even in this point. Many of them were still unshaken.

You quote fourthly, " A woman of *Deptford* spoke great words and true. She ordered Mr. *Humphreys* to leave off doing good."

Must

† 4 Journ. p. 39. ‡ 4 Journ. p. 39.

Muſt not every reader ſuppoſe, as you have placed theſe words, that they were all ſpoke at one time? And that "the great words and true" were thoſe, whereby ſhe "ordered Mr. *Humphreys* to leave off doing good?"

What then muſt every hóneſt man think of you, when he obſerves, that one half of the ſentence (which you thus artfully put together) ſtands in another page, and at a conſiderable diſtance from the other? And that I immediately ſubjoin to the latter clauſe, "we talked largely with her, and ſhe was humbled to the duſt, under a deep ſenſe of the advantage Satan had gained over her."

You quote fifthly, a part of the following ſentence, to prove that I "undermine morality and good works."

"His judgment concerning holineſs is new. He no longer judges it to be an outward thing, to conſiſt either in doing no harm, in doing good, or in uſing the ordinances of God." (And yet how ſtrongly do I inſiſt upon all theſe? Sir, do not you know this?) "He ſees, it is the life of God in the ſoul, the image of God freſh ſtampt on the heart." It is ſo. Sir, can you deny it? What then will you prove by this?

You quote ſixthly, part of theſe words:

"They § ſpeak of holineſs, as if it conſiſted, chiefly if not wholly, in theſe two points, firſt the doing no harm, ſecondly the doing good (as it

§ 4 Journ. p. 82.

it is called) *i. e.* the uſing the means of grace, and helping our neighbour."

And this you term "diſparaging good works!" Sir, theſe things, conſidered barely as to the *opus operatum*, are not good works. There muſt be ſomething good in the heart, before any of our works are good. Inſomuch that, *though I give all my goods to feed the poor, and have not* this, *it profiteth me nothing.*

You obſerve, by the way, "the *myſtic divinity* was once the *Methodiſts doctrine.*" Sir, you have ſtepped out of the way, only to get another fall. The *myſtic divinity* was never the *Methodiſts doctrine.* They could never ſwallow either *John Tauler* or *Jacob Behme:* although they often adviſed with one that did.

39. You ſay ſeventhly, "I do not find, that Mr. *Weſley* has ever cited thoſe expreſs paſſages of St. *James.*" Sir, what if I had not? (I mean, in print) I do not cite every text from *Geneſis* to the *Revelation.* But it happens I have. Look again, Sir; and by and by you may find where.

You ſay eighthly, Mr. *Weſley* affirms, that the condition of our juſtification, is faith alone and not good works." Moſt certainly I do. And I learnt it from the 11th and 12th *article*, and from the *homilies* of our church. If you can confute them do. But I ſubſcribe to them, both with my hand and heart.

You ſay ninthly, "Give me leave to make a remark. The *Methodiſts* wandered many years, in

in the new path of salvation by faith and works, which was the time too of their highest *glory and popularity*. During this time, they were *seducing their disciples into* the most destructive errors." Excuse me, Sir. While they preached salvation by faith and works, they had no disciples at all; (unless you term a few pupils such) nor had they any *popularity* at all. They then enjoyed (what they always desired) a quiet, retired life. But whatever disciples we had, they were not *seduced by us*, *into* the error of justification by works. For they were in it, before ever they saw our face, or knew there were such men in the world.

You say tenthly, "Mr. *Wesley* only contends, that it is *possible*, to *use* them without *trusting* in them." Not in that page; † because the proposition I am confuting is, "'Tis *not possible to use* them without *trusting* in them."

You added, "And now, are not such disparaging expressions, (a *mere possibility of using* them, without *trusting* in them) a great discouragement to practice?"

O Sir, when will you deviate into truth? Dare you affirm, without any regard to God or man, "Mr. *Wesley* only contends for a *mere possibility* of *using* the means, without trusting in them?"

To go no farther than the very first ‡ page you refer to: my express words are these.

"I

† 4 Journ. p. 20. ‡ 3 Journ. p. 78, 79.

" I believe the way to attain faith is, to wait for Chriſt, in uſing all the means of grace."

" Becauſe I believe, theſe do ordinarily convey God's grace (even) to unbelievers." Is this " contending only for a *mere poſſibility* of *uſing* them without *truſting* in them ?"

Not only in this, and many other parts of the journals, but in a ſermon wrote profeſſedly on the ſubject, I contend, that all the ordinances of God are the ſtated channels of his grace to man; and that it is our bounden duty to uſe them all, at all poſſible opportunities. So that to charge the *Methodiſts* in general, or me in particular, with undervaluing or diſparaging them, ſhews juſt as much regard for juſtice and truth, as if you was to charge us with *Mahometaniſm*.

40. Tedious as it is to wade through ſo many dirty pages, I will follow you, ſtep by ſtep, a little farther. Your eleventh proof that we " undermine morality and good works," is drawn from the following paſſage.

† " I know every one *under the law* is even as I was, for near twice ten years. Every one when he begins to ſee his fallen ſtate, and to feel the wrath of God abiding on him, relapſes into the ſin that moſt eaſily befets him, *ſoon after* repenting of it. Sometimes he avoids, and at many other times he cannot perſuade himſelf to *avoid* the *occaſions* of it. Hence his relapſes are *fre-*

† 3 Journ. p. 78, 79.

quent, and of consequence his *heart is hardened* more and more. Nor can he, with all his *sincerity*, avoid any one of these four marks of *hypocrisy*, till *being justified by faith*, he *hath peace with God, through our Lord Jesus Christ*."

You, Sir, are no competent judge in the cause. But to any who has experienced what St. *Paul* speaks in his *seventh chapter* to the *Romans*, I willingly submit this whole question. *You* know by experience, that if anger was the sin that did so easily beset you, you relapsed into it (for days, or months, or years) *soon after* repenting of it. Sometimes you *avoided the occasions* of it: at other times you did not. Hence your relapses were *frequent*, and your heart was *hardened* more and more. And yet all this time you was *sincerely* striving against sin, you could say, without *hypocrisy*, *the thing which I do, I allow not*; *the evil which I would not, that I do. To will is even now present with me*; *but how to perform that which is good, I find not.*

But the *Jesuits*, you think, "could scarce have granted salvation upon easier terms. Have no fear, ye Methodists." Sir, I do not grant salvation (as you call it) upon so easy terms. I believe a man in this state, is in a state of damnation. "Have no fear!" Say you? Yea, but those who are thus *under the law*, are in fear all the day long. "Was there ever so pleasing a scheme?" Pleasing with a vengeance! As pleasing as to be in the belly of hell. So totally do you

you miſtake the whole matter, *not knowing what* you *ſpeak, nor whereof* you *affirm.*

You are indeed ſomewhat pitiable in ſpeaking wrong on this head, becauſe you do it in ignorance. But this plea cannot be allowed, when you gravely advance that trite, threadbare objection concerning the Lord's ſupper, without taking any notice, that I have anſwered it again and again, both to Mr. *Church* and to the late Lord biſhop of *London.*

41. Your thirteenth proof is this: "Mr. *Weſley* has taught us, that *infirmities are no ſins.*" Sir, you have taught me to wonder at nothing you aſſert; elſe I ſhould wonder at this. The words, I ſuppoſe you refer to, ſtand, in *The ſermon on ſalvation by †faith*; (though you do not chuſe, for a plain reaſon, to ſhew your reader where they may be found.) "He that is by faith born of God ſinneth not; 1. By any habitual ſin, nor 2. By any wilful ſin; nor 3. By any ſinful deſire; for he continually deſireth the holy and perfect will of God; nor 4. Doth he ſin by infirmities, whether in act, word or thought. For his infirmities have no concurrence of his will, and without this, they are not properly ſins." And this you ſeriouſly declare, "is a loop-hole to creep out of every moral and religious obligation!"

In the ſame paragraph you ſay, I have ſtrongly affirmed, that "all † our works and tempers are

†† 2 Journ. p. 9.

are evil continually: that our ‡ whole heart is altogether corrupt and abominable, and consequently our whole life; all our § works, the most specious of them, our righteousness, our prayers, needing an atonement themselves."

I do strongly affirm this. But of whom? In all these places, but the last, *of myself only*. In every one, but this, I speak in the singular number, and of myself, when confessedly *an unbeliever*. And of whom do I speak in that last place? Of *unbelievers* and them only. The words are, "All our tempers and works *in our natural state* are only evil continually."

Now, Sir, where is *your* loop-hole to creep out? If you have none, I fear every impartial man will pass sentence upon you, that you have no regard either to *moral* or *religious obligations*.

I have now weighed every argument you have brought, to prove "that the *Methodists undermine morality and good works*." A grievous charge indeed! But the more inexcusable is he, who advances it, but is not able to make it good, in any one single instance. Pardon my pertness, Sir, in not barely *affirming* (that is *your* manner) but *proving* this: nay, and in telling you, that you cannot make amends to God, to me, or to the world, without a retraction as public as your calumny.

42. You add, "How the case stands in *fact*, as to the number of converts among the *Methodists*,

‡ 1 Journ. p. 69. § 2 Journ. p. 23. 3 Journ. p. 10, 70.

diſts, and *real reformation of life* to the *certain and known duties* of the *goſpel*, is matter of difficult determination." Not at all. What is eaſier to be determined, than 1. That *A. B.* of *Exeter* or *Tiverton*, was for many years a notorious drunkard, common-ſwearer, or ſabbath-breaker? 2. That he is not ſo now; that he is *really reformed* from drunkenneſs, ſwearing, ſabbath-breaking, to ſobriety, and the other *certain and known duties* of the *goſpel!*

"But from what inquiry you can make, there is no reaſon to think them, for the generality, better than their neighbours." Better than their neighbours? Why are they no worſe than their neighbours? Then what have you been doing all this time? But whether they are better or worſe than their neighbours, they are undeniable better than themſelves: I mean, better than they were before they heard this preaching, in the *certain and known duties* of the goſpel.

But you deſire us to "conſider their black art of calumny; their uncharitableneſs; their exceſſive pride and vanity; their ſcepticiſm, doubts and diſbelief of God and Chriſt; their diſorderly practices and contempt of authority; their bitter envying and inveterate broils among themſelves; their coolneſs for good works." Sir, we will conſider all theſe, when you have proved them. Till then, this is mere *brutum fulmen*.

43. You proved. "If we take Mr. *Weſley's* own account, it falls very ſhort of any *conſidera-*

ble reformation." You mean; if we take *that part* of his account, which you are pleased to tranſcribe. *Atticam elegantiam!* But let any impartial man read my whole account, and then judge.

However hence you infer, that "the new reformers have made but a *ſlow and ſlight progreſs* in the reformation of manners."

As a full anſwer to this, I need only tranſcribe a page or two from the *laſt Appeal, p.* 127, *&c.*

"God begins a glorious work in our land. You ſet yourſelf againſt it with your might; to prevent its beginning where it does not yet appear, and to deſtroy it wherever it does. In part you prevail. You keep many from hearing the word that is able to ſave their ſouls. Others who have heard it, you induce to turn back from God, and to lift under the devil's banner again. Then you make the ſucceſs of your own wickedneſs an excuſe for not acknowledging the work of God! You urge, "That not *many* ſinners were reformed! And that *ſome* of thoſe are now as bad as ever!"

"Whoſe fault is this? Is it ours? Or your own? Why have not thouſands more been reformed? Yea, for every one who is now turned to God, why are there not ten thouſand? Becauſe you and your aſſociates laboured ſo heartily in the cauſe of hell: becauſe you and they ſpared no pains, either to prevent or to deſtroy the work of God. By uſing all the power and wiſdom

wiſdom you had, you hindered thouſands from hearing the goſpel, which they might have found to be the power of God unto ſalvation. Their blood is upon your heads. By inventing or countenancing or retailing lies, ſome refined, ſome groſs and palpable, you hindered others from profiting by what they did hear. *You* are anſwerable to God for theſe ſouls alſo. Many who began to taſte the good word and run the way of God's commandments, by various methods you prevailed on to hear it no more. So they ſoon drew back to perdition. But know, that for every one of theſe alſo, God will require an account of *you* in the day of judgment!

" And yet in ſpite of all the malice and wiſdom and ſtrength, not only of men, but of *principalities and powers*, of the *rulers of the darkneſs of this world*, of the *wicked ſpirits in high places*; there are thouſands found, who are *turned from dumb idols to ſerve the living and true God*. What a harveſt then might we have ſeen before now, if all who ſay they are *on the Lord's ſide*, had come, as in all reaſon they ought, *to the help of the Lord againſt the mighty?* Yea, had they only *not oppoſed* the work of God, had they only *refrained from* his meſſengers, might not the trumpet of God have been heard long ſince, in every corner of our land? And thouſands of ſinners in every county, been brought to *fear God and honour the king?*"

44. With-

44. †Without any regard to this, your next aſſertion is, That the Methodiſts are "carrying on the work of popery." This alſo being a charge of a very high nature, I ſhall particularly conſider whatever you advance in defence of it.

Your firſt argument is, "they have a ſtrain of Jeſuitical ſophiſtry, artifice and craft, evaſion, reſerve, equivocation and prevarication." So you *ſay*. But you do not ſo much as aim at any proof.

Your ſecond argument is, "Mr. *Weſley* ſays, where a Methodiſt was receiving the ſacrament, God was pleaſed to let him ſee a crucified Saviour." Sir, Mr. *W.* does not ſay this. It is one that occaſionally wrote to him. But if he had, what would you infer? That he is a papiſt? Where is the conſequence? Why, you ſay, "was not this as good an argument for tranſubſtantiation, as ſeveral produced by the papiſts?" Yes, exactly as good as either their arguments or yours. That is, juſt good for nothing.

Your third argument runs thus, "We may ſee in Mr. *W.*'s writings that he was once a *ſtrict church-man*, but gradually put on a more *catholic ſpirit*, tending at length to *Roman catholic*. He rejects any deſign to convert others *from any communion*; and conſequently *not from popery*."

This is half true (which is ſomething uncommon with you) and only half falſe. It is true, that for thirty years laſt paſt, I have "gradually put

† Sect. 21. p. 164, &c.

put on a more *catholic ſpirit*," finding more and more tenderneſs for thoſe who differed from me, either in *opinions* or *modes of worſhip*. But it is not true, That I " reject any deſign of converting others *from any communion*." I have by the bleſſing of God, converted ſeveral from *popery*, who are now alive and ready to teſtify it.

Your fourth argument is, That in a collection of prayers, I cite the words of an ancient liturgy, " for the faithful departed." Sir, whenever I uſe thoſe words in the burial ſervice, I pray to the ſame effect. " That we, with all thoſe who are departed in thy faith and fear, may have our perfect conſummation of bliſs, both in body and ſoul." Yea, and whenever I ſay, *Thy kingdom come*; for I mean both the kingdom of grace and glory. In this kind of general prayer therefore, for the faithful departed, I conceive myſelf to be clearly juſtified, both by the earlieſt antiquity, by the church of *England*, and by the Lord's prayer: although the *Papiſts* have corrupted this ſcriptural practice, into praying for thoſe who die in their ſins.

45. Your fifth argument is, " That they uſe *private confeſſion*, in which every one is to ſpeak the ſtate of his heart, with his ſeveral temptations and deliverances, and anſwer as many ſearching queſtions as may be. And what ſcene, ſay you, is hereby diſcloſed? What a filthy jakes opened, when the moſt ſearching queſtions are anſwered without reſerve?" Hold, Sir, unleſs

you

you are anſwering for yourſelf. This undoubtedly you have a right to do. You can tell beſt, what is in your own heart. And I cannot deny what you ſay: it may be a very filthy jakes, for ought I know. But pray do not meaſure others by yourſelf. The hearts of believers *are purified through faith.* When theſe open their hearts one to another, there is no ſuch ſcene diſcloſed. Yet temptations to pride in various kinds, to ſelf-will, to unbelief in many inſtances, they often feel in themſelves (whether they give any place to them or no) and occaſionally diſcloſe to their brethren.

But this has no reſemblance to *Popiſh confeſſion*; of which you are very ſenſible. For you cite my own words: "The Popiſh confeſſion is, the confeſſion made by a ſingle perſon to a prieſt. Whereas this is, the confeſſion of ſeveral perſons conjointly, not to a prieſt, but to each other." You add, "Will Mr. *W.* abide by this, and freely anſwer a queſtion?" I will. For I deſire only *by manifeſtation of the truth, to commend myſelf to every man's conſcience, in the ſight of God.*

Your queſtion is, "After private confeſſions taken in their bands, are not *reports* made to Mr. *W.*?" I anſwer, no: No *reports* are made to me, of the particulars mentioned in private bands. "Are no delinquents, male and female, *brought before him ſeparately, and confeſſed* by him?" No: none at all. You aſk, "How then do I know the

the outward and inward ſtates of thoſe under my care?" I anſwer, by examining them once a quarter, more or leſs, not ſeparately, but ten or fifteen together.

Therefore every unprejudiced perſon muſt ſee that there is no analogy between the Popiſh confeſſion to a prieſt, and our *confeſſing our faults one to another, and praying one for another*, as St. *James* directs. Conſequently neither does this argument, though urged with all your art and force, amount to any ſhadow of proof, that "the *Methodiſts* are carrying on the work of popery."

46. Your ſixth argument, ſuch as it is, ſtands thus. "Another tendency to *Popery* appears, by the notion of *a ſingle drop of Chriſt's blood being a ſufficient atonement for the ſins of the whole world.* For however pious this may appear, it is abſolutely falſe and papiſtical." Sir, this argument is perfectly new, and intirely your own. It were great pity to diſturb you in the enjoyment of it.

A ſeventh argument you ground on thoſe words in the *Plain account of the people called* Methodiſts, "'Tis a point we chiefly inſiſt upon, that *orthodoxy* or right opinions, is *a very ſlender part* of religion, if *any part of it at all.*" "The plain conſequence whereof is (ſo you affirm) that teaching and believing the fundamental errors of popery, with the whole train of their abominations and idolatries, are of very little moment, if any." Strain again, Sir: pull hard; or you will never

never be able to drag this concluſion out of theſe premiſes.

I aſſert, "1. That in a truly religious man, right opinions *are a very ſlender part* of religion. 2. That in an irreligious, a profane man, they are not *any part of religion at all:* ſuch a man not being one jot more religious, becauſe he is *orthodox*." Sir, it does not follow from either of theſe propoſitions, that *wrong opinions* are not an hindrance to religion: and much leſs, that "teaching and believing the fundamental errors of popery, *with the whole train of their abominations and idolatries* (practiſed, I preſume you mean, as well as taught and believed) are of very little moment, if any."

I am ſo far from ſaying or thinking this, that in my printed letter to a prieſt of that communion (did you never read it, or hear of it before?) are theſe expreſs words, "I pity you much, having the ſame aſſurance, that Jeſus is the Chriſt, and that no *Romaniſt* can expect to be ſaved, according to the terms of his covenant." 3d *jour.* p. 77. Do you term this "An extenuation of their abominations? A reducing them to almoſt a meer nothing."

47. You argue, eighthly, thus; "The *Methodiſt* doctrine of impreſſions and aſſurances, holds equally for popiſh *enthuſiaſts*." This needs no anſwer; I have already ſhewn, that the *Methodiſt* doctrine in theſe reſpects is both ſcriptural and rational.

Your

Your ninth argument is, " Their ſudden converſions ſtand upon the ſame footing with the *popiſh*." You ſhould ſay, " Are a proof that they are promoting *popery*." I leave you to enjoy this argment alſo.

But the dreadful one you reſerve for the laſt, namely, our " recommending popiſh books. One is the life of Mr. *de Renty*, of which Mr. *Weſley* has publiſhed *an extract*." To prove your inimitable fairneſs here, you ſcrape up again all the traſh, wherein the weak writer of that life abounds, and which I had pared off and thrown away. Sir, could you find nothing to your purpoſe in the *extract* itſelf? I fancy you might; for I have purpoſely left in two or three particulars, to ſhew of what communion he was, which I did not think it right to conceal.

You go on. " *Francis* of *Sales* is another papiſt, much commended by Mr. *W.*; and who he doubts not is in *Abraham*'s boſom. He is the *Methodiſt*'s boſom friend."

I believe he is in *Abraham*'s boſom. But he is no boſom friend of the *Methodiſts*. I queſtion whether one in five hundred of them, have ſo much as heard his name. And as for me, neither do I " commend him much, nor recommend" him at all. His life I never ſaw, nor any of his works, but his " Introduction to a Holy Life." This the late Dr. *Nichols* tranſlated into *Engliſh*, publiſhed and ſtrongly *recommended*. Therefore

if this be a proof of promoting popery, that cenſure falls not on me but him.

I have now conſidered all the arguments you have brought to prove, "That the *Methodiſts* are carrying on the work of popery." And I am perſuaded, every candid man, who rightly weighs what has been ſaid, with any degree of attention, will clearly ſee not only, that no one of thoſe arguments is of any real force at all, but that you do not believe yourſelf; you do not believe the concluſion, which you *make as if* you would prove. Only you keep cloſe to your laudable reſolution, of throwing as much dirt as poſſible.

48. It remains only to gather up ſome of your fragments, as ſtill further proofs of your integrity.

You graciouſly ſay, "I do not lay much ſtreſs upon the charge of ſome of the angry *Moravians*, againſt Mr. *W.* and brother, for preaching popery." Sir, if you had, you would only have hurt yourſelf. For 1. The *Moravians* never, that I know of, brought this charge at all. 2. When Mr. *C.* and two other predeſtinarians (theſe were the perſons) affirmed "they had heard both my brother and me preach *popery*:" they meant neither more nor leſs thereby, than the doctrine of univerſal redemption.

"Some connection between the doctrines of the *Methodiſts* and *Papiſts*, hath been ſhewn through this whole compariſon." Shewn! But how? By the ſame art of wiredrawing and decyphering,

cyphering, which would prove an equal connection between the *Methodiſts* and *Mahometans*.

"*Jeſuits* have often mingled, and been the ringleaders among our *enthuſiaſtic ſectaries*." Sir, I am greatly obliged to you for your compliment, as well as for your parallel of Mr. *Faithful Commin*.

And pray, Sir, at what time do you think it was, that I firſt *mingled with thoſe enthuſiaſtic ſectaries?* When I came back from *Germany?* Or when I returned from *Georgia?* Or while I was at *Lincoln-College?*——Although the plot itſelf might be laid before, when I was at *Chriſt-Church*, or at the *Charter-houſe* ſchool.

But "a *Jeſuit*'s or enthuſiaſt's declaring againſt *popery*, is no teſt of their ſincerity." Moſt ſure; nor is a nameleſs perſon's declaring againſt *Methodiſm*, any proof that he is not a *Jeſuit*. I remember well, when a well-dreſſed man, taking his ſtand not far from *Moorfields*, had gathered a large company, and was vehemently aſſerting, That "thoſe rogues the *Methodiſts* were all *Papiſts*:" till a gentleman coming by, fixed his eye on him and cried, "Stop that man: I know him perſonally: he is a *Romiſh prieſt*."

I know not that any thing remains on this head, which bears ſo much as the face of an argument. So that of all the charges you have brought (and truly you have not been ſparing) there is not one wherein your proof falls more

miſerably ſhort, than in this, That " the *Methodiſts* are advancing *popery*."

49. I have at length gone through your whole performance, weighed whatever you cite from my writings, and ſhewn at large how far thoſe paſſages are from proving all, or any part of your charge. So that all you attempt to build on them, † " of the pride and vanity of the *Methodiſts*; of their ‡ ſhuffling and prevaricating, of their § affectation of propheſying, ‖ laying claim to the miraculous favours of heaven, unſteadineſs ¶ of temper, †† unſteadineſs in ſentiment and practice, ‡‡ art and cunning, §§ giving up inſpiration and extraordinary calls, ‖‖ ſcepticiſm, infidelity, atheiſm, ¶¶ uncharitableneſs to their opponents, ††† contempt of order and authority, ‡‡‡ and fierce, rancorous quarrels with each other, §§§ of the tendency of *Methodiſm* to undermine morality and good works, and to ‖‖‖ carry on the good work of *popery*:" all this fabric falls to the ground at once, unleſs you can find ſome better foundation to ſupport it.

50. Theſe things being ſo, what muſt all unprejudiced men think of you and your whole performance? You have advanced a charge, not againſt one or two perſons only, but indiſcriminately againſt a whole *body of people*, of his Majeſty's

† Sect. 3. ‡ Sect. 4. § Sect. 5. ‖ Sect. 6. ¶ Sect 9. †† Sect. 11. ‡‡ Sect. 12. §§ Sect. 13. ‖‖ Sect 14. ¶¶ Sect. 15, &c. ††† Sect. 18. ‡‡‡ Sect. 19, &c. §§§ Sect. 20. ‖‖‖ Sect. 21.

jeſty's ſubjects, *Engliſhmen*, proteſtants, members I ſuppoſe, of your own church: a charge containing abundance of articles, and moſt of them of the higheſt and blackeſt nature. You have proſecuted this with unparalleled bitterneſs of ſpirit and acrimony of language; uſing ſometimes the moſt coarſe, rude, ſcurrilous terms, ſometimes the keeneſt ſarcaſms you could deviſe. The point you have ſteadily purſued in *thus* proſecuting *this* charge, is, firſt, To expoſe the whole people to the hatred and ſcorn of all mankind; and next, to ſtir up the *civil powers* againſt them. And when this charge comes to be fairly weighed, there is not a ſingle article of it true! The paſſages you cite to make it good, are one and all ſuch, as prove nothing leſs than the points in queſtion: moſt of them ſuch as you have palpably maimed, corrupted, and ſtrained to a ſenſe never thought of by the writer: many of them ſuch as are flat againſt you, and overthrow the very point they are brought to ſupport. What can they think, but that this is the moſt ſhocking violation of the Chriſtian rule, *Thou ſhalt love thy neighbour as thyſelf*; the moſt open affront to all juſtice, and even common humanity, the moſt glaring inſult upon the common ſenſe and reaſon of mankind, which has lately appeared in the world.

If you ſay, "But I have proved the charge upon Mr. *Whitefield*:" admit you have (which I do not allow) Mr. *Whitefield* is not *the Methodiſts*;

no,

no, nor the ſocieties under his care; they are not a third, perhaps not a tenth part of the *Methodiſts*. What then can excuſe your aſcribing *their* faults (were they proved) to the *whole body?* You indict ten men. Suppoſe you prove the indictment upon one, will you *therefore* condemn the other nine? Nay, let every man bear his own burden, ſince every man muſt give an account of himſelf to God.

I had occaſion once before to ſay to an opponent, you know not to ſhew mercy. Yet that gentleman did regard truth and juſtice. But you regard neither mercy, juſtice nor truth. To vilify, to blacken is your one point. I pray God, it may not be laid to your charge! May he ſhew you mercy, though you ſhew none!

I am, Sir,

Your friend and well-wiſher,

JOHN WESLEY.

The End of the Sixteenth Volume.

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